

LEADERS OF REVIVAL

THE MORAVIANS

E. R. HASSE













**LEADERS OF REVIVALS**

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# LEADERS OF REVIVALS

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COUNT ZINZENDORF.



JOHN CENNICK.

# THE MORAVIANS

BY THE  
RT. REV. BISHOP E. R. HASSÉ

WITH AN INTRODUCTION  
BY THE  
RT. REV. HANDLEY C. G. MOULE, D.D.  
BISHOP OF DURHAM

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# INTRODUCTION

BY THE

RT. REV. HANDLEY C. G. MOULE, D.D.,  
BISHOP OF DURHAM

MY dear friend and brother, Bishop Hassé, honours me with a request to contribute a few introductory words to this volume. The request is for me a command, coming from a highly honoured leader in a Church whose very name has all my life commanded my reverence and my love. Often have I said to myself, as I have read Moravian history, and felt the sweet strength of the Moravian literature of devotion and praise : *Si non essem Anglicanus utinam fierem Moravus* ; “if I were not of the English Church I would fain be of the Moravian,” for that would be my next affection.

All who know anything of Missionary history, know at least something of the glorious, while always unobtrusive, labours and victories of this wonderful community in the



uttermost parts of the earth. But fewer, as Bishop Hassé says, know how deep has been the Moravian influence in Revival, not only far off but in our own land. Under God, English Christendom owes a debt never to be fully paid to the holy friends of Zinzendorf, who ministered light, peace, and power to Wesley's ardent soul. May the present work not only tell this and the like stories widely, but be thus a means towards that Revival for which our restless day, consciously or not, sighs and cries.

HANDLEY DUNELM.

## PREFACE

THAT in a series of books, appearing at the present time and dealing with "Leaders of Revivals," a place has been given to the Moravians, is both an act of justice and a fact of significance. The significance lies in this, that the opportunity of telling the story in this connection, synchronises with the efforts which the Moravian Church here in England, mindful of its former part in the religious development of our people, is now making to extend its activities throughout our land, so that thus once again it may take its full share in the agencies that are at work to meet the spiritual needs of our day at home as well as abroad.

The justice lies in the correction of an old neglect. That the Moravians had a part in the Evangelical Revival of the eighteenth century is of course admitted; but the full, far-reaching scope and effect of their influence on that memorable movement has been, to a large extent, overlooked or forgotten. The names

of certain great men of that period stand out prominently against their dark contemporary background ; the great Wesleyan Church, with its many vigorous offshoots, appears as perhaps the most conspicuous result of the Revival ; and with the foreground thus amply filled, other agents and agencies are passed by, overshadowed by the larger luminaries whose torch they kindled. It is not to be wondered at ; but since History is something more than a mere chronicle of outstanding events, or a record of the great names—since it has also its philosophical side dealing with causes as well as effects—it will ever have a place upon its pages for the relatively obscure, in so far as they were the means of setting in motion the forces underlying the World's great movements.

If, however, anything like justice is to be done to the subject in hand, it is necessary to go back beyond the eighteenth century, for long before it dawned, and in lands far removed from ours, the Moravians had been used of God to promote revivals of various kinds ; indeed this is one of the most striking features of their whole long history. Themselves,

indirectly, the result of the awakening under Wycliffe, whose writings had penetrated to Bohemia and there produced the Hussite Revival, they, from the very beginning of their existence as a separate Church, evangelised far and wide, and thus spread the Revival flame. They heralded the Reformation, which followed sixty years after. They contributed largely to the revival of learning in the sixteenth century, when their printing presses were unrivalled in Europe, and through their products the Bohemians became the best educated people of that day. They gave them the Word of God in their mother tongue, translating the Scriptures direct from the original Hebrew and Greek; and this at a time when all other Versions were merely renderings of the Vulgate. To this day the great Kralitz Bible (1579-1593) remains as a lasting monument of their learning and their labours. It is for Bohemia what the Authorised Version is for us, so that the British and Foreign Bible Society still reproduces and circulates it. Originally it appeared in six great volumes, but later on a small pocket edition followed, the earliest of its kind.

They issued the first Protestant hymn-book ever known. They recognised, long before Luther, the immense value and influence of devotional music; and so they taught their children sacred songs, some of which are still in use; and in all their services they cultivated congregational singing. And even from the dark days of the apparent extinction of the Ancient Church, Comenius, their venerable Bishop, emerges as the foremost Educationalist of his age; a man whose ideas were far in advance of his generation, and whose books are still studied as authorities on school matters.

In these varied ways a distinct measure of leadership was entrusted to this Church in its early days; it was then already used to prepare the way for coming events of far-reaching import. And later on, in the second stage of its history, it became the means of promoting what may be called a double Revival, first in Germany, after the founding of Herrnhut in 1722, and then sixteen years later here in England. It is this latter that we speak of as the great Evangelical Revival; we rightly treasure its memory, for few events in our national history have surpassed it in



importance. As Lecky has said, it was of greater effect than all "the splendid victories by land and sea" that were won during Pitt's ministry. It not only stirred England to its very depths, but it shaped the course of our people at a most critical period; it saved them from the frenzy and horrors of the French Revolution. Far beyond our shores its influence spread; directly or indirectly it became a channel of blessing and reviving for the whole of Protestantism. In this particular movement we here in England are naturally most interested; and one purpose of this book is to show what part the Moravians were privileged to have in it. No attempt will be made to claim for them more than is their due; what is written is not for their exaltation, but simply and solely

*Ad majorem gloriam Dei.*

May He deign to use it to stir up some genuine Evangelical zeal in the Church of which it tells; and to promote prayer, and an ever-deepening desire, for a world-wide revival.

E. R. H.

LONDON,

*Dec., 1911.*



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## CHAPTER I

### THE CONDITION OF ENGLAND AT THE BEGINNING OF THE EIGHTEENTH CENTURY

OPINIONS will always differ as to the relative religious enlightenment of various periods of history ; but there is a fairly general agreement that the dawn of the eighteenth century was, in England, clouded by a darkness like to that of Egypt in the days of the plagues. To understand what followed one must first be clear as to what existed, what it was that demanded improvement, and where the need of Revival really lay. It is no pleasant picture to dwell upon. Court and clergy, who ought to have set a good example, were alike corrupt. Religion was at a very low ebb, and morality was still lower. Indifference and materialism prevailed to an almost incredible extent. Carlyle's caustic description of the state of the



nation is not wholly unjustified: "Soul extinct; stomach well alive." There was little education worthy of the name for the mass of the people; the building of schools had almost ceased, and the erection of Churches was at a standstill. Bibles were scarce as gold, and even where they existed, were unvalued and unread. In one parish later on only a single copy could be found, and this was used as a stand for a flowerpot! The ignorance of the populace was abysmal; and as a consequence, their tastes had become terribly depraved and brutal. Drunkenness was no disgrace in any rank of society; it was tolerated even in Cabinet Ministers, and the introduction just about then of gin from Holland gave an impetus to the drinking habit, of which it had no actual need.

The violent change and decline since the days of the Puritans are difficult to account for in their far-reaching extent, except on the theory of an inevitable reaction from austerities that had been forced on an unwilling people, and had been carried too far in any case. Ecclesiasticism there was, of course, and plenty of it, but it was formal and lifeless. And as true Religion declined, religious bitterness seemed to increase; Anglicans, Romanists, Independents and

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Quakers did anything but love one another. Each body entrenched itself within its own walls, and behind its own creeds ; and too often anathematised all who differed from it. No wonder men's minds were at first confused by these religious discords, and gradually alienated from religion altogether ; especially as increasingly the Priest displaced the Prophet, and the essayist became more common than the preacher with a message. Deism and Arianism were to be found in nearly all the churches, with their inevitable demoralising and deadening influence. " Beyond a belief in the doctrine of the Trinity and a general acknowledgment of the veracity of the Gospel narratives, the divines of that day taught little which might not have been taught by the disciples of Socrates or the followers of Confucius " (Lecky). Faith in the Evangelical sense had almost disappeared from the pulpits, and its place was taken by cold moral platitudes, which were as feeble as futile. The preaching of the grace of God in Christ Jesus was very rare ; and the apologetics of the day did as much harm as good, if not more. Has not Dr. Johnson left it on record that they amounted to this : that the Apostles were regularly once a week put on their trial on

the charge of forgery? Green's History of this period is painful reading, just because of his balanced impartiality. Bishop Butler, "the Bacon of theology," was not given to exaggeration, but in the Introduction to his *Analogy of Religion to the Constitution and Course of Nature* he has some sad sentences. "The deplorable distinction of our Age," he says, "is the avowed scorn of religion and a growing distaste for it." "It has somehow come to be taken for granted," he sorrowfully continues, "that Christianity is not so much a subject for inquiry, but that it is now discovered to be fictitious. Men treat it as if in the present age this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule."

His remedy for this state of things was an appeal to reason, but, as might have been expected, it had very little effect. No amount of discourses on "the reasonableness of Christianity" will ever touch men's consciences, or reach their hearts. Something much higher and stronger was needed to lift England out of the deep pit into which its people had fallen.

Among them there were, of course, exceptions, which, however, only served to prove

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the rule. Here and there a parsonage might be found like that at Epworth, where plain living was combined with high thinking, and where the fear, if not the love, of God ruled supreme. Saintly men were not unknown, such as Thomas Wilson, Bishop of Sodor and Man, among the Anglicans; and Watts and Doddridge among the Nonconformists. Above all, there was William Law, clergyman, theologian and mystic, a man of much learning; a clear, logical thinker, whose *Serious Call to a Devout Life* influenced multitudes of his own generation, and has since his day taken its place for many more alongside Thomas à Kempis' *Imitation of Christ*. Law had been tutor to Gibbon, the future historian, but he seems to have failed to leave any permanent religious impressions upon the mind of his clever, sceptical pupil: He failed also with John Wesley, and was bitterly reproached by the latter for having left him in spiritual darkness as to the foundations of saving Faith, the very innermost secret of Christianity. It is easy enough now to see where the weakness of his teaching lay, *i.e.* in emphasising man's doings more than God's. It was monasticism over again in a new form, as the means of attaining the perfect life. It had very little mention of

Sin, or of Salvation ; and hence its inability to satisfy some of the most earnest seekers after God ; whilst at the same time in the persuasive beauty of its plea for the entire surrender of self to the Divine will, it appealed strongly to those who had found Him.

However defective his teaching, Law was unquestionably one of the most hopeful features of his day, and among the most potent forces that paved the way for the coming Revival. Another of these forces then at work were the so-called "Religious (or Vestry) Societies." They were to be found up and down the country, and dated from the middle of the preceding century, when they came into being largely as the result of the influence of Dr. Horneck, a German pastor. He, in conjunction with Dr. Smithies, of St. Giles', Cripplegate, in the City (Milton's old church), had been the means of awakening many young people, and of directing their thoughts to higher things. These in their turn influenced others in the same direction, and a number of them met regularly for prayer, and combined with this a ministry of relief for the poor, and especially for those who were suffering under the horrors of imprisonment for debt. In some respects they



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resembled the Christian Endeavour Societies of our day, more particularly in the effort to unite the culture of the soul with the exercise of practical Christianity, and the furtherance of Christian fellowship. Remembering what the prevailing spirit in the Churches was like, and considering that anything approaching religious enthusiasm was deprecated and even denounced, as a grievous, if not an unpardonable, sin, it is not to be wondered at that these Societies met with very slight encouragement from the clergy. In some instances they soon disappeared, or were converted into clubs; others struggled on amid opposition; others, again, confined themselves to an attempted reformation of morals and manners. As long as they existed they were a rallying-point for those who were restless and sick at heart, longing for something better and not knowing where to find it. The number of such was increasing; there was a growing cry after God, "the living God"; the national conscience was becoming disturbed; signs were apparent that heralded the dawn of a brighter day. The weakness of these religious Societies lay in the fact that they had nothing positive to offer in the way of teaching or guidance; very little at all, indeed, beyond the working out of one's own salvation by one's own

efforts; and this was always unsatisfying, and ended in sore disappointment. The Gospel, in its fulness and its power, was practically unknown. This is how a contemporary, himself associated with one such Society, sums up the spiritual situation. He says the majority belonging to them were "altogether slumbering or dead souls, who cared for nothing but their own comfort in this world; but as they had once joined this connection, they were willing to continue in this respectable pastime on Sunday evenings, by which at a small expense they could enjoy the pleasure of fancying themselves better than the rest of the world who do not the like" (James Hutton). The position of others among the members was similar to that of Christian at the beginning of the *Pilgrim's Progress*. They had turned their backs on the City of Destruction, and set their faces towards the Celestial City; but they needed Bunyan's Evangelist, and "the man whose name was Help," an interpreter of the mystery of God in Christ, one who had himself experienced the power of a new life, and was therefore able to lead others into its joyous liberty. In the fulness of the times, such an one was sent them, coming, as is often the case, from a very unexpected quarter.

## CHAPTER II

### THE MORAVIANS: THEIR ORIGIN AND HOW THEY CAME TO ENGLAND

THIS is not meant in any sense to be a history of the Moravian Church, it is merely a page from it; consequently it is proposed to tell no more of that history than is necessary to establish a connection between what, at first sight, would seem to be extremes most far apart. That a Protestant Church, foreign in its origin, should have established and rooted itself in England at all, is in itself something remarkable, especially when it is realised that its membership has been from the first almost entirely British; that it should have contributed what it did to a great widespread Revival of the English nation is still more surprising. Everything was against it, not least race prejudice. Its earliest leaders and representatives in this country were Germans; their language, customs, and views were strange to our

forefathers. The Church's ancient designation, "Unitas Fratrum," conveyed little or no meaning to the generality of the people of our land ; and so they invented a name by which it is now generally, and officially known ; a name which, whilst it still gives a false impression, as of something foreign, at the same time embodies within itself a very real and vital connection with the past which is far too valuable to be ignored or lost. It is true that "the name (Moravian) is not quite apt ; for neither has the Church ever, or mainly, consisted of people from Moravia ; nor was it founded by such ; nor does it bear the impress of anything peculiar to Moravia. Nevertheless, the name does not lack historical justification," as will be seen from what follows.

Bohemia was the land of its birth, and the date of its origin was the year 1457. Forty years previously, John Huss had been burnt as a heretic at the stake on the shores of the Lake of Constance ; and during the whole of that period an ever-deepening feeling of bitterness and dissatisfaction had prevailed among his followers against the ways and doings of the Papal Church. So intense did this become that finally, in 1457, a number of the most earnest and spiritually-minded of

them withdrew entirely from the Roman Communion, and banded themselves together, at first into a religious brotherhood, known as "Jednota Bratske" (Communion of Brethren), later on "Fratres Legis Christi," which afterwards developed into a Church on New Testament lines, with the Bible as the sole standard of authority in all matters of faith and practice. All sorts and conditions of people were represented among them; nobles high in rank and influence; graduates of the famous old University of Prague; men of wealth and culture; as well as many of humbler position. But all alike were one in the determination to shape their lives according to the Word of God, to submit to no unscriptural, priestly rule, and enjoy the full liberty wherewith Christ has set His people free. Their spiritual leaders were originally ex-priests, who had also renounced Rome and all its errors; but it was not long before the need of a Ministry of their own, regularly authorised and ordained according to the standard of those days, made itself felt. So they searched Europe through to obtain orders from a pure source; and their quest was eventually rewarded by discovering what they wanted among the Waldenses, by whose venerable Bishop Stephen the Episcopate,

which had long been cherished as Apostolic and regular by the "Church of the Valleys," was transmitted to the *Unitas Fratrum*. As an Episcopal Church this has now existed for over four and a half centuries; a pre-Reformation Church; the oldest Protestant organisation in Europe north of the Alps. Its course from 1495 and onward was not only Evangelical, but also Evangelistic. It rekindled the light that had died down in many places, and carried it into other parts still lying in darkness. Beyond the borders of Bohemia it extended its teaching and influence and organisation into the neighbouring countries of Poland and Moravia. Thus it embraced three nationalities, each distinct in race, in speech and government. Yet there were not three Churches, but only one. The three Provinces, as they were called, formed something more than a Federation, they were the component parts of an organic Unity.

The Reformation found it fully constituted and firmly established, ready to welcome and fraternise with the great German and Swiss divines. This is Luther's testimony, after full inquiry: "Since the days of the Apostle," he wrote, "there has existed no Church which in her doctrines and rites has more

clearly approximated to the spirit of that age than the Bohemian Brethren." Through the troublous times of the Counter-Reformation, along with all the Protestant Churches on the Continent, it suffered sorely, especially during the horrors of the Thirty Years' War, when the whole of Rome's powers and resources were concentrated to crush Protestantism. Persecution raged in Bohemia in its most savage form. The extermination of the Unitas was aimed at, and apparently it was attained after rivers of blood had been shed and the country had been almost depopulated, its inhabitants being reduced from three millions to eight hundred thousand. As an organisation the Church disappeared from the land of its birth, though it continued its existence, amid difficulties and persecutions, in Poland. So sore were its straits that again and again it seemed doomed to inevitable destruction, as, *e.g.* in 1656, when the town of Lissa, its then headquarters, was sacked and burned, and its surviving bishop, John Amos Comenius, fled to Holland, having already in 1641 been invited over to England by some members of Parliament, to improve and reorganise the very imperfect system of education existing at that time in this country. He was admittedly the leading



authority on the subject then living, a man of encyclopædic knowledge, who not only left behind him a whole series of most valuable writings, but who also embodied in himself that love of learning which has characterised the Church to which he belonged all through its long history, as much in its early stages as in its later development.

The story of the sufferings of the Bohemian martyrs aroused much sympathy in England, and induced practical help already in the days of the Commonwealth, when nearly £6000 were collected and sent for their relief. This was repeated later on in 1683 as the result of an appeal on their behalf issued by Charles II., and endorsed by Sancroft, Archbishop of Canterbury. Personal relations were maintained through a succession of students, members of the *Unitas*, sent to the University at Oxford, amongst them two of the grandsons of Comenius. One of these, Daniel Ernst Jablonsky, received consecration in 1714 as Bishop of the Polish branch; and all through his life he kept up a close connection with many of the most prominent Anglicans of his age, especially with Dr. Potter, who afterwards filled the See of Canterbury. This connection proved eventually of the greatest value. He was



able also in other ways to befriend the rapidly dwindling remnant of the ancient Church, and was the means of transmitting to it the Episcopal succession when later on it was revived as from the dead.

This renewal took place in 1722, in which year a number of the descendants of those Moravians who in secret had maintained the faith of their fathers, were strangely and strongly stirred by the Spirit of God. Some hesitated to take any action, but others "conferred not with flesh and blood," and abandoning home and country, fled across the frontier, seeking a place where in Evangelical liberty they might worship, and read for themselves the Holy Scriptures. They found a safe refuge in Saxony on the estate of the young Count Zinzendorf; and there amid the forests of pine and beech they reared their wooden houses, and rejoiced in the security of "the Lord's watch," which was expressed in the name, Herrnhut, given to the new settlement. Others, similarly minded, flocked to this place of refuge, largely from Moravia. The little colony grew rapidly; and here the ancient Church was renewed, the old doctrines and discipline were again adopted, some of the old principles of Church government were revived, and the

Episcopacy was restored, after having been providentially preserved at the Prussian Court, where Jablonsky was one of the royal chaplains. And just as the Infant Church in Jerusalem in apostolic days had its Pentecost, from which its members went forth to be Christ's witnesses "both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth," so had this Church also its own experiences of the quickening power of the Holy Ghost, when in 1727 He came upon its members gathered at the Table of the Lord, and baptised them all into one body, and filled them with a strong, unquenchable passion to execute the Saviour's great commission, and to let all mankind know of His Cross and of His salvation.

Here is the beginning of the whole modern missionary movement; and it was in the furtherance of this that the Moravians first came to England, not with the idea of settling here, or of interfering with the existing work of any other Protestant Church, but only, so far as they knew, as passengers to lands lying far beyond the ocean. But God had a work for them to do here in England, of which they themselves were so far quite ignorant.

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The news of the awakening of religious life in Saxony spread far and wide, and presently it reached the Court of St. James', where, with a German prince on the throne, there was naturally also a strong German element. Already, in 1728, Zinzendorf had corresponded on the subject with the Countess of Lippe-Schaumburg, one of the Queen's ladies-in-waiting, and a member of a well-known Pietistic house. From her he heard of the religious Societies in England, especially the "Society for the Promotion of Christian Knowledge," and its offshoot, the "Society for Promoting the Gospel in Foreign Parts." The name of the latter appealed forcibly to him. He wanted to hear more of its methods, and at the same time to cultivate Christian fellowship with those whose aims he conceived to be identical with his own. Accordingly he sent three of his Brethren over to this country, as a deputation, on a mission of inquiry; and these, having reached London after some remarkably trying experiences of travel, met with such a quiet but resolute opposition from the Lutheran court chaplain, that they came to the conclusion that the time of their arrival was inopportune. They felt they were not wanted, and so

they soon returned to Herrnhut. This brief visit, the first of its kind, was a sort of preparatory step, paving the way for a very much closer subsequent connection, based on something far more important than inquiry, or even the cultivation of Christian fellowship.

Herrnhut had now become known not only as a centre of Missionary activity, but also as a refuge for distressed Protestants in Germany, suffering under the relentless persecution of the Papists. All sorts of people turned to Count Zinzendorf for help; and in order to assist some of these in finding a new home, he applied on their behalf for a grant of land in the recently founded British colony of Georgia, in America. The English authorities, the Georgian Trustees, with General Oglethorpe, the governor, at their head, readily granted this request; all the more so because it was their plan to make Georgia a strong Protestant bulwark against the Spaniards in Florida in the South, and the French in the West, all of them Romanists. A free passage was accordingly promised, and every facility given for the settlement of the refugees. And yet, in spite of all these inducements, they changed their minds at the last moment,

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and transferred themselves to the Quaker State of Pennsylvania. The land allotted to them round Savannah, in Georgia, being thus left vacant and still available, the idea suggested itself to the Moravians of securing it as a base of operations for Evangelistic work among the Indians, who at that time swarmed in the forests and on the prairies of North America; and with this end in view one of their foremost men, the learned Spangenberg, was sent to London in 1735. He met with a friendly reception from the colonial authorities, who wanted emigrants of the right kind, and also from the Anglican Bishops with whom he came in contact. They heartily favoured the plan of Missionary effort, and offered to confer their own Orders on the Missionaries if this were desired, so as to prevent any possible friction with, or opposition from, the clergy in Georgia. He attended and addressed the gatherings of some of the religious Societies in London, and thus established the first bond of a distinctly religious kind between the Moravians and the Christian life of this country.

Thus the second visit was of more importance than the preceding one, and the next was destined to be more eventful still.

In His own wonderful way God was bringing together from distant parts the men whom He had prepared and appointed for effecting His gracious work of Revival. "They that go down to the sea in ships, that do business in great waters ; these see the works of the Lord." So the Jewish psalmist sang long ago ; and it was out on the stormy ocean, amid the raging of a tempest that terrified most of the passengers on an Atlantic liner of 175 years ago (the voyage took then from October, 1735, to February, 1736), that John Wesley saw something of the working of the grace of God which mightily impressed and influenced him. He and his brother Charles, along with two of their Oxford friends, Benjamin Ingham and Charles Delamotte, both of them afterwards closely connected with the Moravians, were on that vessel, going out to convert the Indians, whilst still themselves uncertain as to their own conversion. On board they met other Missionaries, Moravians, with their Bishop, David Nitschman, at their head, bound on the same errand, but with such a strong, clear assurance of faith that, amid that awful gale, in spite of the very real perils of the deep, yea, in face of death itself, they were perfectly

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calm, "Knowing whom they had believed, and being persuaded that He was able to keep that which they had committed unto Him." This was a new experience in Wesley's life, a new acquaintance which was destined to produce great results.

The next link in the chain of Divine Providence uniting the Moravian Church of those days with our land and people, was found in the person of that man of God, Count Nicholas Louis von Zinzendorf, who in the year 1737 came to London with his wife, the Countess, "a woman of great seriousness and sweetness," according to Charles Wesley, and established himself at Lindsay House, on the banks of the Thames. As Zinzendorf was himself a leader of Revivals, and had much to do with the formative influence that enabled the Moravians to take their part in these, a reference to his personality will not be here out of place. He was the scion of an ancient Austrian family, a man of great natural gifts, combined with what has been called "a genius for Religion." Brought up under the strict influence of the Pietists of Halle, he cherished from childhood a devotion to the person of the Saviour which was as beautiful as intense, and which formed all through his course the mainspring of his



unwearied activity. To "win souls for the Lamb" became the supreme aim of his life. His ruling principle might be described in his son's words: "I have one passion, and it is He, He alone." His high position in society, and his connection with the courts of Europe, gave him a point of vantage which he used effectively in the interests of the Kingdom of God. He was and remained always an aristocrat to the backbone, with all the ennobling qualities, as well as the drawbacks and disadvantages attached to his high rank. With an extensive range of learning he combined wide interests and a wonderful capacity for work. If his head was stored with ideas of the most varied kinds, his heart was at the same time large enough to include, in a very practical Christlike love, the outcasts, and the children, and the heathen. Wherever he went he seized every opportunity of speaking a word in season on religious subjects, to beggars on the roadside, to the drivers of any carriage he might be in, to his fellow-passengers, to princes and nobles, and even cardinals, to boys and girls in the streets—for each and all he had a word, not so much in regard to the state of their souls, as regarding their Saviour. In the extent of his travels he rivalled, relatively, the Apostle



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Paul of old, and General Booth of to-day. If he sent his brethren out as Missionaries across the ocean, amid all the discomforts of the travelling of those times, he himself followed, to see how it fared with them, to help and encourage them, and to share in the glorious work of preaching the gospel to the Indians and the slaves. Thus from experience he knew literally what it was to be "in journeyings often, in perils of waters, in peril of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren"; and with it all he had ever on his mind and in his heart the care of that ancient Church, which, so largely through his instrumentality, had been revived and which was being used of God in so striking a manner. There were, of course, as is natural to man, weak spots in his character; he was not perfect, nor was he always wise, nor was he at all times easy to work with. But he was a true, whole-hearted servant of Christ, and he carried his consecration to a height few have reached. He served his God and his generation faithfully and ungrudgingly ere he fell on sleep, and then he left behind him an abiding heritage of

blessing. One of the principles underlying much of his life's work is deserving of special mention, as it accounts largely for the comparative smallness of the Church for which he did so much, and whose course he shaped so decidedly. His service was not for the glory, or advantage, or spread of any one denomination, not even his own. His outlook went far beyond that; his aims were wider; he was willing to spend and be spent in the nobler, disinterested effort to strengthen the Holy Universal Church in its entirety, by seeking to unite all Christians, however they differed in doctrine or ritual, in the bonds of mutual love and a common devotion to Christ. If the Moravians had in his day, or afterwards, laid themselves out for denominational expansion, their numbers might have been larger, but their relationship to other Churches would have been different from what it is, and their influence would have been very much less.

Zinzendorf's coming to London in 1737 was the means of making the Moravians better known in England both at Court and in religious circles. Along with Bishop Nitschman, just returned from America, he had interviews with the Archbishop of Canterbury regarding the Moravian Epis-

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copate, the objections to the validity of which his Grace declared to be "so trivial as to be entertained only by those who were ignorant of Ecclesiastical History." When, shortly afterwards, Zinzendorf was himself consecrated a Bishop, he received from the Archbishop a most kind, brotherly letter, full of good wishes for him in his new office. Meetings were also held with a number of earnest young people in London, and these resulted in the formation of a Society, whose members pledged themselves to daily Bible reading and prayer; they promised to avoid all religious controversy, and attend in all simplicity to three things mainly, viz. to be saved by the blood of Christ, to be sanctified by the Spirit of Christ, and to love each other heartily. Here, again, there may be seen the tiny germ-seed which was afterwards to develop into something much greater and more far-reaching and potent in its influence than could have been dreamt of at the time.

It is in view of what followed that these various visits had their own importance, since they served to open the door through which, by means of the Moravians, the awakened religious forces of Germany were brought into personal touch with England.

The time was ripe for the transmission of the gifts which the one could confer on the other ; and with the time the God-appointed man appeared on the scene.

## CHAPTER III

PETER BÖHLER AND JOHN WESLEY

THE association of these two men is almost as well known as that of the Apostles Peter and John in the Pentecostal days of which the Book of the Acts tells us. There we read in the opening chapters how "Peter and John went up together to the Temple to pray"; how through their instrumentality a great miracle was wrought, and through their preaching all Jerusalem was stirred. The result was that the number of believers increased and multiplied, and the name of the Lord Jesus spread far and wide.

Even so was it here in England centuries later, after John Wesley on February 7, 1738, met with Peter Böhler, in the house of a Dutch merchant in the city. It was "a day to be much remembered," is the comment in Wesley's famous Journal. He was just back from Georgia, depressed in mind, disheartened about his work, and sorely

dissatisfied with himself. Böhler was on his way to America, to bring the Gospel to the Negroes of South Carolina. Whilst in England he intended to visit Oxford, and there to get into touch with the professors and students at the University. His past education and training fitted him for this kind of work, since he himself was a graduate of the University of Jena, a man well versed in both arts and science and philosophy, familiar with many languages (he later on surprised General Oglethorpe by his knowledge of Arabic), and, above all, eloquent and mighty in the Scriptures, like Apollos of Alexandria. There must have been something very attractive, not so much in his appearance, as in his character and personality. Naturally of a cheerful disposition, he was radiantly happy in his religion, and yet more happy in his God. For Christ was to him a close personal friend, as well as his Master; and he had found His service to be perfect freedom. His therefore was :

“ A mind at leisure from itself  
To soothe and sympathise ; ”

and that was why wherever he went he made friends, and left no enemies. His own spiritual experience made him just the

man to help Wesley at the most critical time of his life.

During Böhler's college career, Spangenberg, afterwards Bishop in the Moravian Church and one of its leading theologians, had lectured as Professor at Jena; and in one of his addresses had forcibly emphasised the power of Christ to give deliverance from all known sin. This saying fastened itself firmly on Böhler's mind. It was exactly what he then needed. He went to the New Testament, and finding it as a truth clearly taught there, he received it in all simplicity. Brought home by the Holy Spirit, it became the means of his conversion, and forthwith he realised and rejoiced in the sense of acceptance and pardon; soon he was led on into the "full assurance of Faith," and a joy and peace which characterised him to the end. Then he heard the voice of the Lord calling him, as it did Isaiah in the far-off days; and like the young prophet he also responded without any hesitation, and devoted himself, and his many talents, to the sacred Ministry. It was whilst still at the University that he made the acquaintance of Count Zinzendorf, who visited Jena to address the students, and made such an impression on them that out of a religious Society of

about one hundred members more than half eventually joined the Moravian Church. Among them was Böhler. In the private Chapel of the old Castle of the Ronneberg he was ordained by Zinzendorf on December 16, 1737; and in the early part of the following year he set out on his journey to America, taking England on the way. And here he met John Wesley; and from that meeting great things sprang. It is interesting for us to know something of what the two thought of each other. Fortunately we have their own words. Böhler describes Wesley at that time as "a man of good principles, who knew he did not properly believe on the Saviour, but was willing to be taught." Whilst this is what Wesley wrote about Böhler: "Oh! what a work hath God wrought since his coming to England! Such an one as shall never come to an end till heaven and earth shall pass away."

The two took to each other at once. They were both still comparatively young men, Wesley being then thirty-five, and Böhler only twenty-six. Each represented a type of Christianity that was new to the other; each was capable of enlarging the other's mental vision and outlook; and the German had something in the realm of spiritual experience



which the Englishman had not, but which he longed for with all his heart, and had so far sought in vain. Their conversation was conducted at first in Latin, as Böhler knew very little English at this time ; it must have dealt almost exclusively with religious topics, and soon it seems to have centred itself on the great subjects of Faith, Justification, and the nature of a genuine Conversion. Together they travelled to Oxford, where Böhler remained three weeks, meeting with a good deal of ridicule and opposition from some of the students, and making a strong impression on others. Returning to London, he founded what was afterwards known as the Fetter Lane Society, to which both the Wesleys belonged. Its meeting-place was the venerable Chapel, dating back to the days of the Restoration, and subsequently the Moravian headquarters in London.

His words were accompanied by an unmistakable spiritual power which surprised the speaker himself. "The English people," he wrote, "made a wonderful to do about me ; and though I could not speak much English they were always wanting me to tell them about our Saviour, His blood and wounds, and the forgiveness of sins."

This was the main theme of Böhler's message. It was a new note ; something of which at that time little or nothing was known in England. "Böhler's doctrine," says James Hutton, "was new to our ears, but it found its way into our hearts and made us joyful ; for most of us had been labouring in our own strength against sin, but without effect. Of this blessed theme nothing was heard from our pulpits ; it was stifled by the breath of Pelagianism, and dry morality prevailed almost everywhere. Hitherto we had been far from Christ. *This proved to be the commencement of true Evangelical preaching in England.*"

Quite apart from the personal influence of Böhler upon Wesley, the above fact, recorded thus in the words of a contemporary, and amply confirmed by other evidence, is of the utmost importance in its bearings upon the subsequent Revival of Religion here in our country. Every such Revival, ancient or modern, in East or West, has had, in one form or another, Calvary for its centre, and the Atonement for its theme. And it was the Moravians, in the person of Peter Böhler, who, bringing forth things new and old out of their treasury, turned the minds of the men back to the Cross, when it had become

obscured, and proved that its preaching was still as of old, "the power of God unto salvation to them that believe." The light and truth which had been given them, they transmitted to others and shared with them, so that they also might share in the joy of the Lord. Seeking to possess every land on which the soles of their feet trod for Him, they found here in England an enlargement of their own spiritual inheritance, and a new field of labour. And thus they made their way into the religious life of our people, and became established among them. It was not of their own seeking and planning, but in the unfolding of that all-wise Providence of God, Who makes "all things to work together for good to them that love Him."

## CHAPTER IV

### THE MORAVIAN SHARE IN THE GREAT REVIVAL—DOCTRINALLY

JOHN WESLEY had no hesitation in attributing his conversion, under God, to Peter Böhler, though Böhler himself had left England before it occurred, having set out from London for Carolina on May 4, 1738, whilst it was not till some three weeks later that, on May 24, Wesley experienced the change which transformed his life and his views, and ushered him into a new spiritual realm. His own description of the scene in Aldersgate Street, when, during the reading of Luther's Introduction to the Epistle to the Romans, at a quarter to nine in the evening, he felt his heart "strangely warmed," has become classic. As to what actually happened, and how the transformation that undoubtedly had taken place in him, is to be most fittingly described, that is a point on which opinions

will always differ. Was it Conversion in the ordinary sense? or was it a stage of spiritual enlightenment in a converted man? Was it the beginning of a new life? or the advancement of that life in grace and knowledge? Of more importance than any attempted settlement of this vexed and much disputed question, is it to ascertain what the teaching was that led up to the memorable result; the seed of Truth from which sprang a fruit so glorious. Was it wholly new? and if so, was it really true? And, further, if it was not new, how had it escaped the notice of a man like Wesley, religious from his youth upwards, a diligent student of the Scriptures and of devotional books of every age, a man steeped in all the learning of his University, and well versed with the theology of his Church? A reference to Wesley's journal and Böhler's diary throws considerable light on this point. Here is what Böhler wrote after he became acquainted with the Wesleys, and others in a similar spiritual condition: "Our [Moravian] mode of believing in the Saviour is so easy to Englishmen that they cannot reconcile themselves to it; if it were a little more complex they would understand it much sooner. The more enlightened among them speak much

of following Jesus, but of faith in Him they have no other idea than men generally entertain; they imagine or persuade themselves that they possess it, and therefore they take it for granted that they believe already, and would prove their faith by their works; and thus they so plague and torment themselves that they are at heart very miserable."

It was the old, old error into which so many have fallen, of beginning at the wrong end; trying to build, as it were, from the top before the right foundation has been laid. It is not always easy to convince a religious man of his mistakes; yet here much had to be undone before anything positive could be effected; and we are able to trace the process. Under the date March 5, 1738, John Wesley has this entry: "I was in the hands of the great God clearly convicted (by Peter Böhler) of unbelief, of the want of that Faith whereby alone we can be saved." And later on: "I met Peter Böhler again, who amazed me more and more by the account he gave of the fruits of living Faith—the holiness and happiness which he affirmed to attend it. The next morning I began the Greek New Testament again, resolving to abide by 'the Law and the Testimony,' and being confident that God would thereby show me whether

this doctrine was of God.” His search after light from the Word was soon rewarded, for on April 22, he writes : “I met Peter Böhler once more. I have now no objection to what he said of the nature of Faith, namely, that it is (to use the words of our Church) ‘a sure trust and confidence which a man hath, that through the merits of Christ his sins are forgiven, and he is reconciled to the favour of God.’ Neither could I deny either the happiness or holiness which he described as fruits of the living Faith. . . . But I could not comprehend what he spoke of as an instantaneous work. I could not understand how this Faith should be given in a moment ; how a man could at once be thus turned from darkness to light ; from sin and misery to righteousness and joy in the Holy Ghost. I searched the Scriptures again, touching this very thing, particularly the Acts of the Apostles ; but, to my utter astonishment, found scarce any instances there of other than instantaneous Conversions ; scarce any so slow as that of St. Paul, who was three days in the pangs of the new birth. I had but one retreat left ; namely, ‘thus, I grant, God wrought in the first ages of Christianity ; but the times are changed. What reason have I to believe He works in the same

manner now?’ But on Sunday, the 23rd, I was beat out of this retreat too by the concurring evidence of several living witnesses who testified God had thus wrought in themselves; giving them in a moment such a faith in the blood of His Son as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing. I could only cry out: ‘Lord, help Thou mine unbelief.’”

These discoveries came as a shock to Wesley, and especially the conviction, forced upon him, that there was something fundamentally wrong in the structure of life, so carefully ordered and regulated, which he had been rearing for himself, yet so far without any real satisfaction. But here, if ever, was a case to which the words of Christ applied, that “if any man is willing to do the will of God, he shall know of the doctrine”; that was why to him the promise was so gloriously fulfilled. It was not so much anything actually new that he needed to learn, as rather the true order and proportion of things with which he was already acquainted; especially the right relation of Faith and works to each other, and the proper place to be given to the atoning work of Christ. Böhler had sent him to the Scriptures, and



he quickly discovered for himself that the Moravian teaching was in essence to be found in the Thirty-Nine Articles, and was entirely based upon the New Testament. It was there clearly enough, but it had been, by him and so many of his day, overlooked and disregarded ; and therefore it was, as far as they were concerned, inoperative and powerless. He realised that it needed the eye that is Divinely enlightened to discern the truth ; and the grace of the Holy Spirit to apply it effectively. How the last words of his old father would in this connection come back to his mind : "The inward witness, son ; the inward witness. That is the strongest proof of Christianity."

History has a way of repeating itself all through the centuries ; it tells again and again of times when the general mental outlook has become so dulled and narrowed that men have missed the meaning of what they expressed in their familiar creeds ; and have entirely failed to see the force and bearing of the Scriptures read in their hearing. Current opinion is answerable for much spiritual blindness, since it tends to produce a very real incapacity to see anything outside its own narrow range. It has ever been one of the greatest hindrances to Revival, just because

it is satisfied with its own limitations, and resents the unsettlement that must inevitably follow a reconstruction of the faith, or the reinforcement of a truth that has been forgotten and has become lifeless through neglect. The Revival of the Eighteenth Century is a notable example of the power of the Spirit of God so to energise old doctrines, professedly held but practically discarded, as to awaken a whole nation by their means, and to quicken it into newness of life.

What, then, was it that the Moravians, in the person of Böhler, transmitted first to John Wesley, and afterwards, quite apart from him, to multitudes here in England and elsewhere? What was their doctrinal and spiritual contribution to the forces that operated so mightily? Dr. Fitchett summarises it thus: "In substance it was three things which lie in the very alphabet of Christianity, but which somehow the teachings of a godly home, of a great University, of an ancient Church, and of famous books, had not taught Wesley. These are, that salvation is through Christ's Atonement alone, and not through our own works; that its sole condition is Faith; and that it is attested to the spiritual consciousness by the Holy Spirit. These

truths to-day are platitudes ; to Wesley they were, at this stage of his life, discoveries." This is well expressed, and yet the secret of revival is not to be found exclusively in the realm of Doctrine. Something more is required than a New Theology, or a restatement of old truths in altered phraseology, or a presentation of them in a fresh perspective. Behind all this there must be the presence and the power of the Holy Spirit incarnate in human instruments, who have so yielded to Him that He can use them for the fulfilment of the far-reaching purposes of God. A man, or a Church, can teach effectively only that which has come within the range of his or its own experience. It is this experience that tells ; it is the witness of the Holy Spirit in man accompanying the Word, that makes all the difference between impotence and power, both for the speaker and hearer. And it was because the Moravians as witnesses of the grace of God confined themselves to that which had been Divinely brought home to their hearts, that their doctrine came as the breath of God, and was " confirmed by signs following."

Their doctrine was largely based upon Luther's teaching, but it differed from Lutheranism in this, that it made the person

of Christ, and fellowship with Him, its central point, rather than any formulated confession of faith. It directed the seeking soul straight to Him "who of God has been made unto us wisdom, and righteousness, and sanctification and redemption"; it fixed the mind upon His sacrificial Death and Passion; it taught that therein lay for every man complete deliverance from the guilt and burden of sin. It emphasised St. Paul's cardinal point in the Romans that by faith in Christ the sinner is justified in the sight of God, and is entitled, and enabled, to appropriate, and to rejoice in, the immediate and complete forgiveness of his sins. This has been made possible for him by the mystery of Christ's redemption work, so that everything of pardon and peace is due to the merits of His holy life, sufferings and dying. It is the Holy Spirit who arouses the slumbering conscience, convicts of sin, changes the heart, produces the new birth, very often as a momentary act, and implants the assurance of acceptance, the consciousness of adoption into the family of God, and that strong persuasion, that unquestionable knowledge, of which the writing of the Apostles are so full. What was written about one of the Moravians later on might truthfully be applied

to them all. "To raise aloft the banner of the Cross, that men might look unto it and be saved—to exhibit Christ as the Alpha and Omega of all truth—to inculcate this 'foolishness' as the one true wisdom—to trample on all wisdom at variance with this as but so much gaudy foolishness—to derive all motives to holiness, all consolation, fortitude, energy and peace from that one central source of light and love—to unfold the mystery of a living union with that living head—to irradiate with the bright beams of the Sun of Righteousness all the dark questions which perplex the intellect of fallen man, and all the still darker inquiries which press with so heavy a burden on his heart, to be, in short, in all the comprehensive fulness of the words, preachers of the gospel"; such was the purpose which in the days of the glow of their first love occupied the soul of the Moravians. It was not merely as a formulated theological theory that they proclaimed this their Gospel, but rather as something which had been Divinely and forcibly impressed upon them, which they had verified for themselves, and with which they felt they were "put in trust" for the good of others. Christ had become to them something more than a great historic figure of the past, far

more than "the highest authority," more even than the Saviour of the world. He was to them "a living, bright reality," the one all-dominating factor of their lives, their own personal Saviour, their Friend and Brother, as well as their Master. His claims were upon them ; they were His "by purchase, conquest, and self-surrender." He had bought them at the price of His blood ; what could they do but serve Him with all their powers ? He had imparted to them His own life, so that they were able fully to enter into the meaning of St. Paul's great paradox : "I live, yet not I, but Christ liveth in me ; and the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me." They laid all the emphasis upon Him personally rather than upon the things connected with Him. Above the Cross they placed the crucified One ; above the Scriptures, the Christ of whom they all testified ; above the Sacraments, the Lord who had ordained them. Their one theme was Christ :

"Christ is the end, as Christ was the beginning ;  
Christ the beginning, and the end is Christ."

He had flooded their hearts with heaven's glory and gladness by His love ; and that

same love constrained them to try and make others glad by telling them of Him. Their hymns, especially the earlier ones, ring with this note. The "joy of the Lord was their strength," and also the inspiration of their song and their labours. They urged the expression of it upon all who shared with them the experience of its power. Thus the origin of Charles Wesley's well-known hymn—

"O for a thousand tongues to sing  
| My great Redeemer's praise "

(headed in his collection of Hymns and Sacred Poems, 1740, "For the Anniversary Day of one's conversion") is believed to be due to an expression of Peter Böhler, who, on being asked about the duty of praising Christ, gave the glowing reply: "Had I a thousand tongues, I would praise Him with them all."

Something of the early apostolic "gladness and singleness of heart" prevailed in the Church at Herrnhut, and it radiated thence. For it was no selfish, self-centred, self-contained joy; it was expansive and infectious. It made many a man a missionary. It shone on the plain face of many a humble disciple of Christ who habitually "looked unto Him and was lightened" (or "radiant," as the American R.V. has it). It underlay the



social service in which the Moravians were pioneers. It served to wing the words spoken often in conscious weakness ; and it filled them with unaccountable power. The ring of reality was in them, conviction and certainty. Others hearing them proclaim the glad tidings recognised that here were men who had themselves been made glad thereby, and who without any shade of hesitation were able to "give a reason of the hope that was in them," to every one who asked. They gloried in being just witnesses of the grace of God in Christ Jesus, and they carried their testimony with them everywhere ; and though many of them were what the world would regard as untrained men, yet it could not gainsay their simple wisdom. What they had to teach was that which is now included in the great Evangelical Doctrines of Christianity ; those vital truths that make our Christian Faith something more than a philosophy or a code of morals. In one form or another they come to the front in every Revival ; and it was through the Moravians that they found their way into our national life in the eighteenth century, and changed its whole tone and character, and made the end of that century to be so totally different to its beginning.



There were, it is true, later on, temporary departures from this glad simplicity of the Faith; strange, crude, artificial ideas and expressions; teachings that were altogether aberrations from real Moravian doctrine. They did much harm; they caused division; they were indefensible. But, in fairness, it must be added that it was individuals rather than the entire community who were responsible for them. At no time did they affect the Church as a whole; they prevailed only for a brief period, and they never really rooted themselves here in England. As a matter of history they must be mentioned, since they account for many of the attacks made on the Moravians, but being long since dead and buried there is no need to revive even their memory, except in passing. For, happily, the days of bitterness in religious controversy, such as our forefathers knew it, are gone. No longer do we fiercely dispute as to Predestination and Free Will, or accuse each other of Antinomianism; or denounce what we do not understand as dubious mysticism; or draw a sharp dividing line between Arminian and Calvinistic views. More and more we are learning to gather round Christ as our one centre, and making Him all in all, we are finding in Him a basis of union which is

in accord with His last great prayer : " That they all may be one." And therein lies a return to the two cardinal points of Moravian faith and practice, viz. the doctrine of the Person of Christ, and the aim in Him to unite all the children of God.

## CHAPTER V

### THE MORAVIAN SHARE IN THE GREAT REVIVAL—EVANGELISM

THE part the Moravians played in the Evangelism of England in the Eighteenth Century has never yet been fully chronicled, and it is therefore generally unknown. Its full story cannot be told here as it ought to be ; it remains still to be written, offering a worthy and fruitful theme for some patient investigator who will unearth its vivid details from the records of the past—in diaries, journals, and memoirs long neglected and forgotten, but containing the history of what was once a spiritual factor of unmistakable influence and power. The actual extent of the work was astonishing, for it covered not only the greater part of England, but it extended also into Wales, Ireland, and Scotland. The difficulties attending it were enormous ; travelling was bad ; the physical strain must

have been great, and the spiritual strain continuous ; and what made it most difficult was the fact that so many of the pioneers were foreigners, unacquainted with English ways and views, with a very imperfect knowledge of our language, and ignorant of its idiomatic expressions. What some of them did, who had but recently come from abroad, and how they made themselves understood, preaching to thousands and holding them spellbound, is simply amazing ; it would be a mystery if it were not for the fact that the same thing, under similar circumstances, has occurred elsewhere. To a certain extent it must have been like to what we read of in distant lands when our Missionaries have had at first to tell in broken words the Gospel of the grace of God in Christ Jesus, and the Spirit has applied the word and fixed it in His own wonderful way. These early Evangelists found "a great door and effectual" opened before them in this country ; and if there were "many adversaries" and mountains of difficulties of many kinds, they had no thought of being deterred thereby. Parts of England in those days were as spiritually dark as South America is now. The Gospel was practically unknown in many a county. The powers of darkness were strongly entrenched, and had

no idea of giving way without a struggle. So that it was everywhere a case of fighting the Lord's battles, sharing bravely in "the toil and travail, that make the Kingdom come"; and with it all, experiencing much of the joy that sits on the banners of the all-conquering Christ, and of those who follow Him.

If the work was hard, it brought with it encouragement enough to gladden the workers; and these were men of all classes. It was not merely the enterprise of individuals; the whole Church recognised its call to witness as much as to worship; and Evangelism was its motto in those days. Engaged in it were men of rank and position, like Count Zinzendorf himself, Frederick von Watteville, and Henry Cossart, the descendant of an old Huguenot family. Then there were University men like Spangenberg the ex-professor, Peter Böhler, Gambold, and Rogers, both of whom had been through Oxford. Side by side with these were men with a distinct evangelistic gift, such as John Cennick, whose work will be described more in detail later on, one of the most earnest and powerful and, in the right sense of the word, popular preachers of that age, a man who kindled the sacred fire wherever he went, and kept it burning till his labours were ended all

too early. And further, there were men of the people, such as David Taylor, of whom more anon. But, however much they differed from each other in their several ways, they were all alike filled with the same dominant purpose, viz. to make Christ known everywhere, to tell of His redemptive work, and to call all to Him, so that in Him they might find salvation from sin, and life everlasting. How general and wide-spread this "Spirit of Service" (as they called it) was among the Moravians at that time, is seen from the fact that of the seventy-two members who constituted their first congregation in this country, no fewer than sixty-five were afterwards definitely engaged in Church work of a spiritual kind, in one form or another.

London was the first centre of operations, through the Fetter Lane Society. Its gatherings were full of unmistakable power; so much so that St. Paul's description of the early church at Corinth was reproduced in the case of those who, coming in as strangers, were profoundly impressed, and were led to say: "God is with you of a truth." Multitudes flocked to the place, though it was situated in such an out-of-the-way position, till the chapel itself was crowded to overflowing, and the courtyard outside was also completely

filled. Certain outstanding seasons of blessing are specially recorded, as *e.g.* a Watch-night service which went on till 3 a.m., when "the power of God came mightily upon us, in so much that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from the awe and amazement at the presence of His Majesty we broke out with one voice: 'We praise Thee, O God; we acknowledge Thee to be the Lord.'"

And with it all there was much practical Christianity. The prisoners in the city gaols were visited and helped, and had the comforts of the Gospel brought to them. Meals were provided for the poor; beggars and social outcasts were relieved; employers of labour, connected with the Society, gathered their workpeople together, and spoke to them both of religion and morals, to their great amazement, for this was indeed a new thing. Other kindred Societies were established in many parts of London; meeting-places multiplied, and for ten years a second Chapel, in Moorfields, seating some eight hundred people, was regularly occupied by the Moravians, in addition to the one in Fetter Lane, and the one attached to Lindsay House, with its beautiful gardens on the banks of the

Thames, and its restful "God's acre," which is still in use for burials. The London members gradually came to regard themselves as a band of workers, or "warriors," to use their favourite expression, ready on the briefest notice to go forth to any part to which they might be sent. They constituted an important part of "the Pilgrim Church," constantly on the move, journeying into the Provinces, itinerating far and near, or sallying out into the Mission fields beyond the ocean. In order to strengthen their own spiritual life and to become unitedly as efficient as possible, they formed themselves into a highly organised community with their own officers and conferences; they divided themselves up into "Bands," *i.e.* little sections consisting of not less than five or more than ten persons; these were the germ which afterwards developed into the Methodist class system. The range of their activities was ever on the increase; a hundred letters were often written in one day (and that meant very much more then than it does now); and these were mostly in answer to inquiries and appeals for spiritual help. Far into the night the leaders sat discussing the work, and planning how best to utilise the men and the means at

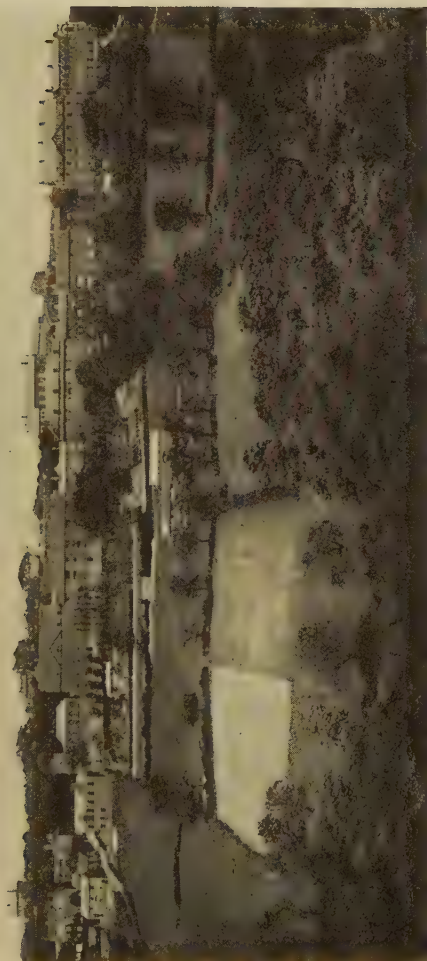


their disposal for the spread of the Kingdom of God. For that was the one great end in view, and it was never lost sight of. The edification of believers was desirable and necessary ; but the salvation of the unsaved was better ; and for this Evangelism was required, and to Evangelism they resolutely set themselves. It is to be noted as a fact of national interest that when the first Moravian Congregation in this country came into being, although its founders were foreigners, almost all its members were of English birth and nationality ; the German brethren had a congregation of their own in London ; but both alike made use of the Fetter Lane Chapel ; and all took their full share in the work to the doing of which they felt themselves called.

Outside the metropolis their first field of Evangelism was in Yorkshire. Already in 1739, John Töltschig, one of their number, had visited the West Riding, where Benjamin Ingham, himself a Yorkshireman, one of Wesley's Oxford friends and his companion to Georgia, had for some time been preaching with wonderful success and blessing. It was then one of the most neglected parts of England ; its people were rough and depraved even above the average of that day. Always

fond of "sport," their tastes in this respect were dreadful. Cock-throwing was one of their chief amusements, *i.e.* they tied a poor cock to a post, and hurled sticks at it till it died ! Even more popular still than this was bull-baiting, to which huge crowds flocked, and nowhere more so than in Yorkshire. Its coarse brutality was beyond words ; degrading in itself, it degraded and brutalised its supporters. If among them the Gospel won its way, it would be a miracle of Grace, and an immense encouragement. And this was just what happened ; for not only did its proclamation meet with a ready, if unexpected, welcome, but it forthwith brought forth fruit in changed tastes and morals, and in transformed lives.

Ingham had been greatly drawn to the Moravians from the time of his first acquaintance with them. In company with John Wesley he had visited their German congregations, and what he there saw impressed him still more favourably. And so, when he found his work in Yorkshire increasing and spreading, with new doors opening on every hand, he not unnaturally turned to men whom he knew and trusted, like Peter Böhler and Töltschig, seeking for their help. Tyerman writes of him as being "at the head of the



FULNECK.



Moravian sect in Yorkshire"; but this is an inaccurate description in more ways than one, for he never actually left the Church of England; yet it is certain that he, more than any one else, prepared the way for Moravian Evangelism in the North of England. His appeal was regarded as providential; and when, on his advice, the whole of his Societies sent a written request, signed by hundreds, asking for the supervision and spiritual guidance of the Moravians, which included their public ministrations and their pastoral care, it was decided that an affirmative answer ought to be given. Accordingly, in 1742, a large old-fashioned building, called Smith House, four miles east of Halifax, was taken on lease; and this became for the time being the centre of their activities in England; though, before long, their headquarters were transferred to Fulneck, between Leeds and Bradford, where on the southern slopes of what was then a very secluded, and is still a very lovely valley, an extensive "settlement" was laid out, and Schools and industries of various kinds were established. From it the Evangelists sallied forth, first into their own neighbourhood, and then in ever-widening circles into the West and East Ridings; over the Pennines on the west; up to Kirby-

Lonsdale among the Westmorland Hills, and north into the pleasant Yorkshire dales ; whilst on the other side their itinerating took them into Cheshire, Derbyshire, and Notts.

In a short time they had more than seventy regular preaching places, including all the towns, such as Bradford, Halifax, Wakefield, Leeds, Huddersfield, Sheffield, York, and Hull ; as well as innumerable villages in which services were held. It was a thoroughly well-organised evangelistic campaign, conducted at first largely by means of open-air preaching, till, in 1744, this practice was, especially in the North, sternly prohibited on account of the unsettled state of the country, threatened on the one hand by the Scottish Pretender, and suffering at the same time under the fear of a French invasion, which seemed possible any moment. Rumours of Popish plots filled the air and disturbed men's minds ; all foreigners were regarded with suspicion as connected in some way with the Jesuits. The Moravians, like the Methodists, were accused of disloyalty ; mobs gathered round their Chapels, and broke the windows of their houses. They themselves were repeatedly roughly handled ; their lives were threatened, and indignities were heaped upon them. From the authorities they had very

little protection ; two of their ministers, indeed, were arrested ; and one, Ockershausen, of Mirfield, was imprisoned in York Castle ; another was suspected of being the Pretender himself, in disguise. All this, of course, meant hindrance to the good work ; but it was not merely on political grounds that opposition arose and manifested itself. Frequently it came from the clergy, some of whom, like the then Vicar of Colne, acquired an unenviable notoriety for the fierce bitterness of their antagonism. Even by many of the Nonconformists a hostile attitude was shown to the spiritual awakening that was taking place. It is to be accounted for, in part at least, by the fact that what the nation at large resented just then, above all else, was whatever disturbed the peaceful state of repose into which it had fallen, and in which it wished to be left. A "spirit of slumber" had come upon the people, and with it they were quite content. And now here was something new and disturbing ; a movement that threatened to upset everything familiar. It was disquieting to some ; annoying to others. It sounded a trumpet blast in the ears of a slumbering Church ; it rebuked the laxity of morals that prevailed ; it stirred many a torpid conscience and gave it no rest when

once awakened ; it called attention to social evils, condemned them, and demanded, in the name of Christ, their alteration. To multitudes this seemed mere fanaticism, an unnecessary and quite wrong-headed attempt to subvert the existing order of things, and to replace them by nobody knew what. Then there were also in places strange physical manifestations connected with it, screams and groans, contortions and seizures that left those affected in a rigid, seemingly lifeless, state ; and these were roundly declared to be due to Satanic agency. All sorts of charges were brought against the Moravian Evangelists, individually and collectively. A great many they could afford to ignore, as *e.g.* that they sang hymns to the devil ; to others of a more serious nature they replied by applying to Parliament for what they knew would mean a full inquiry into their ways and methods. The result was that they obtained two Acts (in 1747 and 1749), by which their Doctrines and characters were fully vindicated, and they themselves recognised as an "ancient, Protestant, Episcopal Church." It was an Anglican prelate who thus spoke of them in the House of Lords : "Our Moravian Brethren are an ancient Episcopal Church. Of all Protestants they come nearest to the



Established Church in this kingdom in their Doctrines and constitution. And although the enemy has persecuted them from several quarters, the soundness of their faith, and the purity of their morals have defended them from any imputation of Popery and immorality." "It will be an edification to myself," said the Bishop of Worcester, "and to the whole Episcopal Bench, and to all true Protestants of England, if the British nation expresses itself in favour of the Brethren ; for whatever benefit England confers on this ancient Confessor-Church must be an encouragement to all Evangelical Christians throughout the world to expect nothing but good from this country." Such strong support carried the Bills through Parliament, and ensured the hearty consent of the Crown. But not even thus was the opposition stilled all at once ; for behind it lay the eternal enmity that exists, and will exist till the end of time, between the flesh and the spirit ; the world and its children on the one hand, and the children of God on the other. So, under the banner of nominal orthodoxy, the hostile forces still arrayed themselves, denounced the new teaching as something doubtful, if not dangerous ; and in varied ways, refined or coarse set themselves to stay its progress.

Yet it spread, as all such work must do when it is of God, and His Holy Spirit is in it ; and in few parts of the land was the change effected by it more striking than in Yorkshire, where it left its indelible mark and produced a glorious harvest. The Moravians were the sowers of the seed, and if they did not reap the results for their own Church, it was largely because of their intense dislike of all separatist tendencies in religion. They had not come to weaken the existing Churches by disunion ; they were there to quicken, if possible, both Church and people into newness of life. And so, whilst they forwarded the Revival movement, and diffused its gracious influences by their unwearied labours, they did not greatly concern themselves as to whether their own Church was increased thereby, numerically or otherwise. Wherever they felt called to do so they established their own Congregations ; but otherwise they were content to evangelise, passing from place to place as the messengers of Christ, resting on His assurance that one day, " He that soweth and he that reapeth shall rejoice together."

It may have been a mistaken policy ; we the children of a later age, " new men, that in the turning of a wheel, cry down the past," may be able to judge better than they what

then was really for the best. But it is equally possible that they were right; and it is certain that they were supremely anxious to follow the Divine leading, and to carry out the Divine Will both in Church matters and in their own lives individually. If they erred it was on the side of self-effacement; and such errors are so rare that they may be forgiven because of that which raises them above the common level and ennobles them.

Benjamin Ingham had much to do in preparing the way for the Moravians in other parts as well as in Yorkshire. It was so, *e.g.* in Bedford, where in 1738 the smallpox was raging to such an extent that from sixty to seventy persons were carried off by it in one week. Many of the clergy fled from the town, but some remained at their posts; among them Jacob Rogers, then in charge of St. Paul's, and afterwards a minister of the Moravian Church. He, finding it impossible single-handed to cope with the work of visiting the dying and preaching to the living, sent Ingham an urgent request to come to his help. The latter gladly accepted, and brought with him a number of the members of the London and Yorkshire congregations. A great awakening followed; the town was stirred and many were savingly converted.

Immense crowds assembled to hear the Word, and from this centre evangelistic work was at once begun and carried on in every direction. Five Moravians were at the head of it ; they had some two dozen regular preaching places in the county ; whilst beyond its borders they itinerated through the villages, just as John Bunyan had formerly done there among the people of his generation. Much of this work still survives, but a part of it, at one time full of interest and promise, has entirely passed away from the Moravians. This refers to Northampton, so long favoured with the gospel ministry of Dr. Doddridge, the poet-preacher. He was well acquainted with the Brethren, being on terms of intimate personal friendship with many of their leaders, and also himself a member of "The Society for the Furtherance of the Gospel," which had been established in London for the support of their ever-increasing Missionary activities. After his death, in 1751, at Lisbon, Unitarian tendencies manifested themselves among a section of his people ; others, deploring this and desiring a pure evangelical ministry, invited the Moravians. They came ; and here, also, their work was strikingly blessed to many, especially when Francis Okely was at its head. His preaching attracted crowds not

only from the town, but also from the neighbouring villages. Requests poured in upon him for visits and services ; so that before long he found himself "doing the work of an evangelist" right through the County. It brought him into touch with all classes of society, and, amongst others, he exercised a wonderful influence for good upon a certain Hon. William Hamilton, nephew of the duke of that name, who was killed in a duel by Lord Mahon. That this man of all others, notorious for his wild doings and extravagances, should ever have found his way to a Moravian chapel, was astonishing ; and even more so still was the effect of his coming. He developed into a warm and generous supporter of the work ; he helped it on by his means and influence ; he circulated Zinzendorf's printed sermons among his friends, and did his best to get them to the services. He is referred to as "Brother Hamilton," and this seems to imply that he had joined the Church, or attached himself to the Society ; for the term "Brother" was then applied almost exclusively to the members.

Okely was equally successful in his efforts among the prisoners whom he regularly visited in the gaol. There he found two men, a soldier and a weaver, convicted of

highway robbery with violence, and lying under sentence of death. He won their confidence, and succeeded in softening their hard hearts. The story of the Saviour was to them absolutely new ; but it had its full effect upon them, so that they finally owned the justice of their sentence, and expressed their assurance of the Divine pardon, and of their acceptance through Christ's merits. Okely's own account of this event, and the circumstances connected with it, is as follows : " It is usual for condemned malefactors to be conducted to the prison Chapel on Sundays and on prayer-days, and I was requested by the gaoler, a most compassionate man, to give them a meeting on Sunday morning, April 1, at ten o'clock. This I readily complied with, and at the time there were crowds of people at the gaol gates. I was introduced into the Sessions Chamber, which is very large, and makes a part of the edifice commonly called the gaol. At my entrance I was surprised to see between one hundred and fifty and two hundred persons gathered together, and arranged according to their sex on each side of the room. A chair was placed for me at the head of it, with a table before me, on which were laid the Bible and our hymn-book. This

arrangement was made by the gaoler, and nothing could exceed the stillness of all present. I began with singing the hymn: 'O Thou that hear'st when sinners cry,' and then preached upon, or rather expounded, the passage of the pardoned malefactor on the Cross. This having been done amid an attention and feeling not to be described, I concluded with a fervent and suitable prayer, and a few verses of a hymn. There was certainly a Divine presence in this assembly; and though the meeting lasted fully two hours and a half, neither the prisoners nor any one present showed the least signs of weariness. The effect of this was not only a visible blessing to all those who were present (among whom was an Alderman, lately Mayor, who expressed his full approbation), but it also occasioned a stir in the town by the rumour of it. Inquiry was made at our house, and of our maid and ourselves in passing through the streets, when I should preach again to the prisoners in the gaol. Finding my feeble efforts had proved thus acceptable, and being again solicited to it by the gaoler, I agreed to do the same again on the Sunday following, and at the same hour. But on the Saturday preceding, the expectant numbers being



presumed to be more than would be consistent with the safety, or even the capacity of the place, several persons, and among them the gaoler and the Clerk of the Peace for the County, fell of themselves upon the thought of procuring the use of the Sessions House for this purpose. The design was communicated to me, but I told them I would be quite passive in the whole affair. Most of the justices in the town acquiesced in the proposal except one, who refused it, alleging this solid reason against it, viz. that as the county justices were many of them clergymen, it was very natural to suppose they would resent any such use of this place, to the detriment both of the gaoler and me. I immediately acquiesced in his determination, and promised to preach in the open gaol-yard, if the weather would in any way admit of it. The morning proved very fair, though cold, and at the time appointed I entered a very convenient sort of pulpit erected for me, and from thence preached with great ease and freedom to a yard and house as full as they could everywhere hold on St. Luke xv. 7: 'I say unto you, that likewise joy shall be in heaven over one sinner that repenteth.' No stillness and attention could be wished for greater than what we now



enjoyed, though every one stood by the other pressed as close as can be conceived. By the most modest computation there must have been between fifteen hundred and two thousand hearers, to whom it was a pleasure to preach. Many of them were come out of the country, and there were many of the principal inhabitants of the town. The prisoners were seated in a little room on my right hand, who, being afterwards visited by me, expressed the blessing they had received with grateful thanks. How far this public testimony may have been of use to others as well as to the prisoners, and what good influence it may have on the place, must be left for time to discover."

The only remains of the Northamptonshire work are now to be found at Woodford, Prior's Marston, and Eydon, though at one time it extended as far as Stratford-on-Avon. Nottingham was also once a centre of active Moravian Evangelism, displaced afterwards by Ockbrook, from which, as the headquarters for Derbyshire and Leicester, the Gospel was carried to Matlock, Belper, Wolverhampton, Sheffield, and the adjoining parts.

As far east as Ipswich, and as far into the west as Cornwall, the Moravian evangelists

penetrated. In Hampshire and Berkshire they had their Societies, as well as all along the Welsh border ; whilst in Wales itself, especially in Carnarvon, Pembroke, and Carmarthen, they had a widespread and flourishing field of labour, for already in 1745 there were forty Societies under their charge in Pembrokeshire alone. They visited Scotland, having heard that a colony of Moravian Waldenses, fleeing from their native land in search of liberty of conscience, had settled at Lerwick. Two of the Brethren were sent north to see if any of their descendants were to be found ; but all traces of the colony had disappeared, though its memory still remained. Later on John Caldwell, one of Cennick's converts, came to Ayr, formed a Society, built a Chapel, and made it his headquarters for extensive evangelistic tours, which included Edinburgh and Glasgow, as well as over forty other places. The Duke of Argyll offered land in Cantire for a Moravian Settlement, but the plan never came to anything ; and after a time all the preaching places were handed over to the Presbyterians, in accordance with the deliberate policy that was adopted of avoiding any sort of rivalry with National Churches. Thus, eventually, this work, so extensive and

promising at first, was confined to its original centre in Ayr. In Lancashire and Cheshire David Taylor was busy for years. He was, in many ways, a remarkable man, with very mixed traits in his character ; yet undoubtedly he did a good work, all the more creditable when his limitations are known and considered. He sprang from the working classes, having been originally footman, or butler, in the family of the Earl of Huntingdon, and in special attendance on Lady Margaret Hastings, who afterwards became the wife of Benjamin Ingham, to the great surprise and amusement of the Court ladies. When in London she was a frequent worshipper at Fetter Lane, and in this way David Taylor came into touch with the Moravians, and was apparently deeply impressed by what he heard, for in the diaries he is called "a man who was awakened." Later on he felt a strong inner impulse to preach the Gospel, and seems to have exercised his gifts in the cottages round Castle Donnington. The desire for wider usefulness was strengthened and brought to a head by his being called upon suddenly and unexpectedly one evening to conduct prayers for the Earl's household in the absence of the Chaplain. Very soon he was actively engaged in Evangelism, with

the result that "a great awakening" followed in the immediate neighbourhood to the joy of his employers, who encouraged and set him free for the work to which he was called, and for which he had both gifts and graces. Gradually he extended his sphere of influence beyond his native county, up into Cheshire and Lancashire, and right across the Peak and the Derbyshire villages as far as Sheffield. Everywhere he was welcomed, for of him it could truly be said that "the common people heard him gladly;" he spoke their language and understood their ways of thought, and knew how to appeal to them in homely phrase and illustration. Already, in 1742, he is spoken of as "being in fellowship with the Moravian Brethren;" and certainly he was the means of their entrance into the Lancashire and Cheshire districts.

Other persons and places might be mentioned in this connection, and much more might be written on the subject of their early evangelistic activity. What has here been set down will suffice to indicate in outline something of the extent of the labours of these pioneers throughout the length and breadth of our land. It was with an intense and whole-hearted enthusiasm that they threw themselves into the work. Like their

Master in the olden days they "went about doing good" and preaching the Gospel; and if now many of them are only names of the past, yet their memory is worthy of honour, and "their works do follow them."

## CHAPTER VI

JOHN CENNICK \*

FOREMOST among the names of the early Evangelists connected with the Moravians in this country must be placed that of John Cennick. His was a striking and attractive personality; young (he was only thirty-six when he died), full of fire and enthusiasm, gifted with a wonderful persuasiveness of speech, kindly, generous, and intensely sympathetic, a poet as well as a preacher, untiring in his activities, undaunted by the fiercest opposition, he was a real power for good in his day, and did a work, both in England and across the Channel, which deserves to be had in lasting remembrance and honour.

Cennick is probably best known as the

\* The author's father, the late Bishop Alexander C. Hassé, left behind him a mass of information, gathered from many sources and copied with his own hand, regarding Cennick. It is from this collection that the details here given are mainly drawn.

author of such hymns as: "Children of the Heavenly King," now to be found in most modern collections; or Dr. Parker's favourite evening hymn, so often sung at the City Temple during his ministry there: "Ere I sleep, for every favour." It is to Cennick that we owe two of our most familiar "Graces," viz.: "Be present at our table, Lord," and "We thank Thee, Lord, for this our food." These are but samples of his sacred songs, for he wrote many; over thirty of them are still embodied in the Moravian Hymn Book.

Though born and bred here in England, with two generations of Quaker ancestors behind him (his grandfather had been greatly influenced by the preaching of George Fox), he was originally of Bohemian descent; the first of his family in this country having been a refugee from the persecutions that followed the disastrous battle of the White Mountain, near Prague. His upbringing at Reading was in a very stern, strict school; his mother had ideas of her own on this subject, which differed widely from the prevailing standard; but, as in the case of many another eminent man, it was she who implanted in the heart of her boy the seed which afterwards developed so gloriously.

He has left on record the story of his own career, and a most interesting autobiography it is, with nothing hidden or extenuated. His early waywardness and wanderings seemed to him as heinous as did John Bunyan's to the immortal dreamer. He experienced a period of deep spiritual darkness, and passed through an intensely bitter agony of soul. Like Luther before him, he tried to find peace of mind by the "crucifying of the flesh," which, in his case, meant semi-starvation. It was all in vain; mortification of the body availed as little as the medicine which his well-meaning friends urged him to take. But the light was not wholly withheld; relief came at last to his troubled spirit, and it was through the Word itself at an ordinary Church service. Among the Psalms for the sixth day of the month (Sept., 1737) was the thirty-fourth; and in it are the words: "Great are the troubles of the righteous, but the Lord delivereth him out of them all; and they that put their trust in Him shall not be destitute." This passage was made to Cennick, a direct personal message of hope and of life, so much so that to its music the darkness passed away, the burden was rolled off, and his joyous experience was similar to that of Charles Wesley when he wrote—



“Long my imprisoned spirit lay  
Fast bound in sin and nature’s night;  
Thine eye diffused a quickening ray,  
I woke ; the dungeon flamed with light.  
My chains fell off ! my heart was free,  
I rose, went forth, and followed Thee.”

In Cennick’s case it meant the literal following of a call which he knew to be from God. “On the 14th day of June, 1739,” he writes, “the burden of the Lord came upon me, and I began to open my mouth to testify of Jesus Christ.” The occasion was not of his own seeking ; he suddenly found himself in a great strait ; it was a question of sending a hungry multitude away empty, or of his doing what hitherto he had never attempted, *i.e.* giving them of the Bread of Life. On Kingswood Hill, amid the remains of the old Royal Chase, a crowd of colliers had assembled for a service, but the expected preacher failed to appear. Cennick was there, and as with one instinct the eyes of all turned to him, and many voices urged him to step into the breach. He hesitated ; he reasoned with himself—he was not prepared ! he had never yet preached ! nor was he licensed to do so ! But there before him were the people waiting for the Word ; and upon him was the sense of “the burden of the Lord.” And so, finally, after

earnest prayer, he obeyed the inner voice, he "followed the gleam," and it led him along the God-appointed path of Evangelism, where his career was so short, so bright, and so full of blessing.

His work at Kingswood had been in connection with Whitefield and the Wesleys, he being at the head of a school for the children of the poor. But differences arose, both of a doctrinal, and also of a personal, character; and these eventually led to a separation; and, having now no ties to keep him back, he devoted himself entirely and wholeheartedly to the work of preaching the Gospel. The West of England was, naturally, his first field; right through Gloucestershire he itinerated in company with his friend Howell Harris, meeting with much opposition, and having to endure indignities of the worst kind. It was a stern and trying initiation which would have deterred many a weaker man; but in Cennick's case it only confirmed him in his holy calling, all the more so, as he says, since he remembered the word of the Lord concerning the man who, having put his hand to the plough, looks back. From Gloucestershire he passed into the neighbouring county on the east, and there made his mark so deeply that the name given him,

“The Apostle of Wiltshire,” is fully deserved and most appropriate. His Diary records the details of those busy days. Already on July 16, 1740, he writes: “I preached for the first time in the street in Castle Coomb to a vast concourse of people”; and later on again: “At the invitation of some persons from Chippenham I preached in the time of harvest to a prodigious multitude on Langley Common.” Through scores of villages and towns he swept, and everywhere, even in quite out-of-the-way places, thousands flocked together at his coming. A wonderful Revival began, all the more gladdening because here also, as in Yorkshire, gross spiritual darkness had hitherto prevailed; ignorance and superstition, almost heathenish in its character, abounded; the Gospel was but rarely preached, so that its proclamation came to the people as something new and refreshing. Speedily it proved its Divine power; it exercised everywhere its old attractive influence. Curiosity gave place to thought; indifference was changed to conviction of sin. The dry bones were stirred, they came together, “an exceeding great army”; the Spirit of God entered into them, and behold! they lived. And immediately the forces of evil arrayed themselves in opposition; they also gathered their hosts

and put forth all their powers to silence the Herald and to stop the wave of Revival. Cennick's experiences may be best told in his own words: July 23, 1741, "Howell Harris, with about twenty-four persons on horseback, accompanied me to Swindon, where I had appointed to preach. We found a large company assembled in the Grove, with whom I sang and prayed; but I was hindered from preaching by a great mob, who made a noise and played in the midst of the people, and then with guns fired over our heads, holding the muzzles of their pieces so near our faces that we were both black as tinkers with the powder. We were not affrighted, but opened our breasts, and told them we were ready to lay down our lives for our doctrine. They then got the dust from the highway, and having covered us all over, they played an engine upon us, which they filled out of the dirty ditches. But while they played upon Brother Harris I spoke to the congregation; and when they turned their engine upon me he preached; and thus we continued till they had spoilt the engine; and then they threw whole buckets of water and mud over us. When we had stood in this manner more than an hour, a spectacle of the utmost shame, before many weeping

people, and before the whole mob, we were led up to the town to the person's house who had invited us thither, where we borrowed some old things to change our clothes, and then went back to Brinkworth. This persecution was instigated by Mr. Goddard, a leading gentleman of that place, who lent the mob his guns, halbert, and engine, and bade them use us as badly as they could, only not to kill us ; and he himself sat on horseback the whole time, laughing to see us so treated.

“After we had left the town they dressed up two effigies, calling one Cennick and the other Harris, and then burnt them. Also the next day after we had been there, they gathered about the house of Mr. Lawrence who had received us, broke all his windows in throwing stones, cut and wounded four of his family, and knocked down one of his daughters. And so they left them for that day ; but if they heard them sing hymns, or supposed a minister to be there, they continued to riot about the house. Soon after this I had appointed to preach at Stratton. Hearing this, the chief leaders of the former mob got a butcher to save all the blood he could, in order to fill the engine, and so ‘give us blood enough,’ as they said. This was no doubt in reference to my constant preaching about the Blood of

Christ which cleanseth from all sin. But before I came to Stratton, God struck with particular judgments all the authors of this design at once. Two of them, a clergyman and a bailiff, bled at the nose and mouth, till one fell into fits, and the other never recovered, for it brought him to his grave."

"August 13. While I was preaching in a field at Foxham, Mr. Lee, a neighbouring farmer, got some others to disturb our meeting. They sang, swore, pelted us with clods of dirt, and, besides, beat several of the hearers till we broke up. Mr. Lee was a wealthy man, but soon after this several of his best horses died; his swine were bitten by a mad dog, and all things went against him, till he was ruined and obliged to abscond. The others were tried for horse stealing; one of them was hanged, and the other transported."

"September 6. After I had preached at Brinkworth about fifty persons on horses, and as many on foot, followed me to Stratton, where we had appointed a meeting. On the way I opened my New Testament on these words: 'We are persecuted but not forsaken,' which served to hint to me what would happen. However, we had many hearers and a lovely meeting. But before I had said much the mob came again from

Swindon, with swords, staves and poles, and without respect to age or sex they knocked down all that stood in their way. Some had the blood streaming down their faces, and others were almost beaten or trampled to death. Many of our dear friends were sadly cut and bruised, and I got many severe wounds myself. We escaped into a Baptist meeting-house just by, where I addressed the people with much affection, and took leave of them. Having mounted again, we thanked God Who had counted us worthy to suffer thus for His Gospel's sake, and made towards Lyneham, thinking that our enemies had fully revenged themselves upon us. But we soon found the contrary, for presently they overtook us, and beat us barbarously. Our horses were so startled, that it was a real mercy nobody was killed, for our persecutors continued whipping the horses with all their might, while the people on foot rushed into the hedges and ditches to save themselves where they could. At last they came to a part of the road with many gates, where they posted themselves, and beat each of us inhumanly as we rode by; this continued for two miles. As soon as we came to Lyneham we were welcomed by some hundreds of people, who were afraid



that many had been killed, for the mob had sworn they would butcher us. When I reached Brother Bryant's door, I knelt down and thanked the Lord with my company that He had saved us that day. I preached and took leave of all ; and the next morning set out for London, though my shoulders remained black with the blows for three weeks afterwards."

When the circumstances and the times are taken into consideration, experiences of this kind were almost inevitable ; the days were rough, the people uncouth, with manners that verged on the barbaric. But this was only the one side of the picture ; the other, the brighter side, is found in the progress of the movement. These sufferings were not in vain ; they soon became productive. As the seed of Truth was sown broadcast it fell here and there upon the good and fruitful soil ; it rooted itself even in the hearts of some of the persecutors. The multitudes who had lately mobbed Cennick now began to admire him ; the gentry escorted him on horseback from place to place. Religious Societies were established for united edification and spiritual helpfulness, with Tytherton, near Chippenham, as the centre. The Revival was spreading ; Cennick's preaching was winning its



way all along the line ; and no wonder, for it was with power, and he himself was a Spirit-filled man, and a master of the holy art. He avoided controversy, though it was then common enough among all the Churches ; he never denounced his opponents ; and he never ceased to preach Christ. A number of his sermons have of late been reprinted, and have had an extensive circulation in our day. From these it is easy to catch the dominant note of his message. It appears again in the collection of Hymns which he compiled and issued for use at his services. It is the great theme of the Person of Christ, His life, sufferings and death, His grace and His glory. And this he had learnt from the Moravians with whom he had come in contact in London. Zinzendorf, Peter Böhler, and James Hutton were his personal friends : " I love Brother Spangenberg," he writes, " my heart is with his heart in the Lord Jesus." He was greatly drawn to them by their character, and on account of their doctrine. Both appealed to him strongly. He admired their Church principles, and especially their system of care for the individual. Increasingly he felt the necessity of providing some organisation and oversight for his scattered Wiltshire Societies ; his work was calling him further afield and

into other parts. He was persuaded he must follow the call, but he also knew he could not leave his converts without some one to care for them and to continue the good work so well begun. Having already, in 1745, attached himself to the Moravian Church, he called the leaders of his people together, told them of the step he personally had taken, and suggested that they should follow his example. This was no surprise to them, nor were they in any doubt in the matter, for the Moravians were well known to them, both from Cennick's accounts and also from personal intercourse. Accordingly, they "met and unanimously signed an invitation to the Brethren (Moravians) to come among them, proposing to put themselves wholly under their care, and giving them authority to alter, change, or do whatever they should see fit." Cennick himself brought the petition up to London, and there he laid it before the Conference, and urged its acceptance ; with the result that it was granted, and thus his Wiltshire Societies passed into the charge of the Moravians as those of Ingham had done, in Yorkshire. In each case they furnished a base for further Evangelism and a larger share in the spread of the Revival.

From now on Cennick worked as a

Moravian Evangelist, and this all the more whole-heartedly after a visit which he paid to the German congregations, and a period of study in the Theological College at Lindheim, where he received a greater degree of systematic training than he had had so far. His whole mental outlook was broadened by what he saw and heard, relating especially to the Missionary undertakings of the Church; so that he returned in every way better fitted for the work that still awaited him. And in his case the last works were to be more than the first.

So far the activities and influence of the Moravians in the United Kingdom had been confined to England and Wales; but it was not to be thus limited. It penetrated into Scotland; it crossed the Irish Channel with Cennick as its first representative in the former "Isle of Saints." For an insight into the condition of things in Ireland in the eighteenth century, the pages of contemporary writers must be consulted, or the histories of Lecky and Green. In any case it is not pleasant reading. Its state has never been worse than it was in those dark days. "A corrupt aristocracy, a ferocious commonalty, a distracted government, a divided people," thus Lord Hutchinson epitomises the situation.

Oppression and injustice, political corruption, class feuds, abysmal ignorance, vice and drunkenness, all abounded in that unhappy island and afflicted its people. And worst of all was the religious bitterness. Between Protestants and Romanists there stretched a great gulf, fixed and impassable ; they hated each other with a perfect hatred ; they reviled and persecuted each other whenever they had the chance. With the full maintenance of all the appearance and forms of religion there was very little real Christianity ; the soul and the spiritual life of the nation seemed dead. And yet, though outwardly everything looked most unpromising, here also hopeful signs existed ; inward dissatisfaction and a longing for better things were to be found, especially in Dublin ; and after-events proved that however the soil might appear to be covered with noxious weeds, it was only waiting to respond to the gracious influences brought to bear upon it ; it was capable of yielding much fruit of the very best kind.

Cennick was the first to introduce the Revival into Ireland, and there to strike its earliest gladdening note. And not only was he the leader in point of time, but he was also one of the most successful of all the

Evangelists who have ever visited that country. His fame as a preacher had reached Dublin through some of its people who had heard him in London, so that already, in 1745, an invitation reached him to "come over and help" them. It was not till the following year that he was able to respond to it, but when he did so, it was to find a welcome such as he had not expected, and the way open, and the field fully prepared. The importance which the Irish attach to predictions is well known, and in two cases at least there were previous utterances, remembered by the people, which seemed to find their fulfilment in him ; *e.g.* a former Baptist minister at the Chapel in Skinner's Alley, Dublin, had once, in a sermon, foretold the time when a stranger from across the water should stand where he stood ; and instead of the half-empty pews, there should be such crowds that neither the building itself nor the burial-ground should be able to contain them all. Now, Skinner's Alley was Cennick's first preaching-place in Ireland ; in a very short time it was filled to overflowing, and the roofs of the surrounding houses were packed also. The old minister's words were indeed fulfilled to the letter. Then, again, in County Antrim, at a hamlet called Ballybollon, among the ruins

of an ancient fort, Peden, the Scottish Covenanter and prophet, had once uttered a mystic saying: "O Fort," he cried, in the midst of an address, "I charge you in the name of the Lord, never let any one preach here any more till a bonny wee lad shall come from England, and preach the pure Gospel of our Lord Jesus Christ." In that very place, knowing nothing of this old prophecy, Cennick delivered one of his most impressive sermons to thousands of people. They recalled the prediction, handed down to them by their fathers; here, surely, it was realised! for the subject of the message from beginning to end was the grace and the glory of Christ.

In the Capital the effect of Cennick's preaching was astonishing. The city was moved, and not least of all the Roman Catholics in it; some even of the priests attended the services, and did not hesitate to testify openly to the good they received. There were conversions on every hand, both from among those already nominally attached to the various Churches, as well as from the great mass of the outsiders. The good work prospered exceedingly, and produced the inevitable opposition, which in this case was begun and carried on by

means of low-class pamphlets, in which the Moravians in general, and Cennick in particular, were denounced recklessly, and accused of all sorts of despicable habits and offences. Most of the charges were simply scurrilous and false; others contained the "lie that is half the truth"; cunning distortions of facts, specious misrepresentations. Of course, they were met and contradicted; but in many cases they had got a good start and it was hard to overtake them; and thus, for the time at any rate, they effectively fulfilled their ignoble purpose.

Popular feeling turned. Cennick's services were repeatedly broken up. Howling mobs surrounded the chapel in Skinner's Alley, and it was only under the protection of certain pious soldiers that he was able to get through their midst and reach his home in safety. It was, indeed, a trying experience; but still more trying was it to find that John Wesley, having also come over to Ireland, had, all unknown to Cennick, bought the Chapel, taken possession of it, and was himself preaching there. This meant that a new hall had to be secured, a matter of some difficulty in a Roman Catholic city like Dublin. However, at last

premises were found in Big Booter Lane, where the work was continued with much blessing, and a congregation was established under the direction of some of the Brethren who had come over from London. Cennick was thus set at liberty for evangelistic labours elsewhere; and with a glad heart he embarked upon a new enterprise which was to bring him the most remarkable of all the experiences of his brief "glorious hour of crowded life."

A Quaker dealer named Dean from Ballymena in County Antrim, came to Dublin in the ordinary way of business, and there he heard of a minister who, he was told, "preached contrary to all men." His curiosity was aroused; he came to judge for himself; and so struck was he by the services, that on his return home he sent letter after letter begging Cennick (for he was the man) to come and visit the North of Ireland. Something was greatly needed there; Arianism was sapping the life of the Presbyterian Churches; and the Episcopal services were so badly attended that a congregation of only six or seven was not infrequent even in the towns. Indifference was the prevailing evil; the form of godliness was more or less maintained, but it was without the power.



Yet, here also, earnest souls were to be found, crying to God, and longingly praying for a share in the Revival of which they had heard elsewhere. Mr. Dean was one of these, and so urgent was his pleading that Cennick felt himself constrained to respond. And so, with B. La Trobe and A. Taylor as his companions, he set out into parts to him all unknown, assured that he was following the Divine leading. His diary tells of the Apostolic simplicity of his manner of travelling. On one occasion he and his fellow-preacher had only one horse between them ; another time, he writes : " Brother Knight and I took our little bundles upon our backs, and set out *on foot* for the North."

His early experiences were full of exciting incidents. At the very first service in Ballymena, the floor of the hall suddenly began to sink, as the beams were giving way. Fortunately no one was hurt, and the people seemed rather pleased than otherwise with the whole thing, regarding it as a sign sent to confirm the Word ! Cennick soon read their spiritual character, and took an accurate measure of their real state. " There is more difficulty," he writes, " in convincing one man who professes adhesion to the Westminster Confession and knows it off by heart, that he

is blind and does not see either his own sin or Christ's merits, than twenty poor people who know nothing at all of Religion." "It is certain," he says in another part, "that unless something unusual befalls this people, preaching in the common way will not affect them."

Whatever his preaching might be, his services were marked by features out of the common. The Adairs had long been Lords of Ballymena, holding an almost feudal sway over the town. The then head of the family was determined to have no "vagrant preachers" in his domain; and so, incited by the Presbyterian minister and his elders, he suddenly appeared on horseback with the avowed intention of breaking up the assembly of some two thousand gathered in the open air. It is true he was somewhat late, arriving on the scene just after the Benediction had been pronounced, but still in time to assault Cennick with his whip, and to attempt to run him through with his sword. How much further he would have gone in his drunken fury, no one knows; but, happily, his son hurried to the spot before he could do any more mischief, and took the old man back to the Castle. Similar scenes occurred elsewhere, notably at a place called Ballykeel, or Sodom, where another great gathering was

broken up by some Militia officers, assisted by a drunken schoolmaster and a militant elder. The opposition seems generally to have been composed of incongruous elements. "The Ministers, Elders and Captains," says Cennick, "met again to think how they might stop me:" and in their ignoble efforts they stooped very low indeed, employing the weapons of slander and perjury. But even these failed, since the constables were on the track of their chief witness, and a few minutes after he had sworn to his infamous charges a warrant arrived for his apprehension. He fled precipitately, "and his sudden and shameful flight made all his lies fall to the ground." Meanwhile, not only was attention thus drawn to Cennick, but under his earnest preaching a real work of grace had begun, and was steadily going on. Many were awakened; a great thirst for the Gospel was aroused in the hearts of the people. The Spirit of God was abroad in power; Revival was in the air; and multitudes came under its strong influence. Cennick's activity was untiring. Here are his engagements for six days: On Sunday, July 14, 1748, he preached at 8 a.m. to over two thousand people; in the forenoon again to a similar number; and in the evening to a company of between

five thousand and six thousand, including hundreds of Romanists who flocked to him in spite of all the threats of their priests ; on Monday, in the morning, he preached at Slatt, and in the evening at Kellswater ; on Tuesday at Brockleymount and at Knocken, near Broughshane ; on Wednesday at Ballyministra and at Ballycosh ; on Thursday at Cornlea and Billee ; on Friday at Rasharkin and Ballybollon, where among the assembled multitude a large proportion were again Papists. All these services were in the fields, or on the hillsides, or in some sheltered hollow where the people could conveniently sit round. From the very first he gained their attention, and with his direct earnestness and passionate pleading he touched their hearts. They hung on his words ; they came streaming together down from the glens and the remote scattered hamlets ; they lined the roads as he passed from place to place, and heaped their blessings on him. The Churches were deserted when he was preaching, and the Romish priests had to say Mass by themselves.

It was not a mere wave of passing popularity ; his personal character gained the respect of all right-minded men. Lord Masserene threatened to have any punished who

interrupted his services ; the Bishop of Down and Connor bade him "God-speed" in his work ; and when the clergy complained regarding the new Evangelist he bluntly told them to preach what Cennick preached, and then the people would not have to go to him to hear the Gospel. His auditories increased more and more ; they grew at times to between eight thousand and ten thousand ; they included invalids who had not left their beds or their houses for years ; the blind, led by their friends ; the lame who hobbled up on crutches ; and others brought on horseback, or carried in chairs. Around Ballymena, as a centre, over fifty preaching-places were established, and in addition to the work connected with these, Cennick was kept busy with personal inquirers. All sorts and conditions turned to him for spiritual advice ; self-righteous Pharisees, broken-down gamblers, fallen women, flagrant and secret sinners, and young men with life opening out before them. Far into the night he was often occupied, meeting all who came with sympathy, and giving them his best in loving counsel and prayer.

From County Antrim he passed over the Bann into County Derry ; and later on, by the New Ferry into Tyrone, finding everywhere a warm welcome, for his fame had

spread far and wide. It was in vain that in these Romish parts the priests pronounced "a heavy curse" on all who went to hear him; not even the penances inflicted, viz. a two days' fast every week for a whole year, and a bath three times a week in the Lough, could deter them. When he was laid up and had to keep his bed, his room was so filled with inquirers after the way of salvation that he scarcely had time for his necessary food. They also brought him their humble offerings, eggs and butter, fowls and geese; it was their best: it was, in many cases, all they had to give. With characteristic modesty he writes that though he rejoiced at the thirst of the people for the Word, he was ashamed on account of the favour he experienced.

One entirely new feature of the work was the way in which it brought together those who otherwise would never have dreamt of uniting in worship. In his own words it must have been delightful, just because then so unusual, to see "Church people and Arians, Papists and Calvinists, all agreeing to listen attentively to the redemption story through Jesus." Many of his former enemies now showed him no little kindness. He was invited to preach at Shane's Castle, the fine old seat of the O'Neils; and even the

irascible Captain Adair, of Ballymena, who in the beginning had tried to kill him, relented, and in a roundabout kind of way expressed his regret for the past. "Perhaps," writes Cennick, "they may yet become friends, and who knows, also Brethren, and a part of the Lamb's reward." Such was the spirit of this man of God, and his attitude to those who opposed him.

Another quite new feature of his work was the attention he paid to the children. Amid his many activities he found time for them; indeed, he seems to have been one of the earliest in those days to organise special children's services. To these they flocked in hundreds, especially at Billee, popularly known as "the Cathedral;" where on the hillside they listened eagerly whilst Cennick spoke to them in a way they well understood. It was a child who, on one occasion, unexpectedly vindicated him, when the charge was made that Cennick robbed the Father of His glory by ascribing too much to the Son. "But, look," cried the boy, as he pointed to the text, "All power is given unto Me in heaven and in earth"; and then he added, "Mr. Cennick is right."

Amid this strenuous life he was careful to maintain a close personal connection with



his Lord; and, indeed, it was this which enabled him to make Christ such a living reality to others. All his anxieties he carried to Him on Whom he had learnt to cast his cares, which were many, arising not least from the spread and success of his labours. His field of operations was gradually extending through the whole of Ulster, from the Giant's Causeway down to the Boyne; he itinerated in seven counties—Cavan, Down, Monaghan, Antrim, Armagh, Derry, and Tyrone, and at times he got into Donegal. The enrolled members of his Societies steadily increased, till in 1746, more than one thousand of them met for a three hours' service at Craigbilly, which was only one Society out of scores scattered all up and down. He had the help of twelve regular assistants, and occasionally had his troubles with them also; so much so that on one occasion he threatened to send them all back to England, paying their fares himself, and carrying on the work alone! This had the desired effect of restoring harmony, but even with their co-operation it was increasingly difficult to keep pace with the expansion—for chapels were being built in many parts, and over two hundred preaching-places had to be supplied. Especially striking was the work round Ballinderry,



where the people had long been notorious for an unenviable depravity. Drinking, cock-fighting, and immorality were all too common; the district was then one of Satan's strongholds. Yet even there a wonderful change was effected under Cennick's preaching. Some of the very worst characters in the neighbourhood were among the first to be converted, and became his staunch supporters. Land was secured for a chapel; money and free labour were willingly given for its erection. It covered the site of a well-known old cockpit, a fact that was in itself typical of the nature of the work going on all round. It was crowded from the day of its opening; its seating capacity was taxed to the utmost at almost every service; and this in spite of a good deal of opposition that was generally latent, but at times burst out into open violence, as when a mob once surrounded the place, broke the windows with stones, and fired bullets through the doors.

These experiences did not deter Cennick from the work, but it was becoming evident that the strain of it was telling upon him. To begin with, he never had been strong physically, and now he found himself suffering from repeated attacks of exhaustion and days of complete prostration. He would

not spare himself; through summer's heat and winter's storms he toiled on steadily; flooded rivers did not keep him from fulfilling an engagement to preach, nor the frequent falls into the bogs, of which his diary tells; nor would he stop his services out in the open for torrents of falling rain. It was a hard life he lived, and he would have been more than human if its effects had not left their mark upon him. For a man of his disposition and temperament there could be no rest whilst the work was waiting to be done, and he had any strength left to do it. It involved long journeys; he was constantly being called over to England; he undertook preaching tours in Yorkshire and Lancashire, and right through the Midlands. With his old friend Howell Harris he traversed Wales; he evangelised in Devonshire, and was often to be found in the pulpit at Fetter Lane. And there the end came. He had been staying in Dublin, and intended returning to London, *via* Waterford. But feeling unwell, and it may be with a presentiment of what was coming, he chose the shorter route, crossed to Holyhead, and immediately set off and rode to town without breaking the journey. Unexpectedly he arrived one evening, tired and spent, full of

burning fever and worn out with this, his final, exertion. His brethren prepared him a bed in what is the present vestry at Fetter Lane, and there they tended him with loving care. Bishop Gambold, that saintly man of God, came up to see him ; he was surrounded by an atmosphere of prayer and sympathy which was very dear to his soul. But it soon became evident that no human means could stop the fever ; his sickness was unto death. With beautiful patience he bore his sufferings, and when consciousness left him, he still talked of, and prayed for, his work in Ireland. And so he passed away on July 4, 1755, young in years, but with a life that had been singularly full of help to many, crowded with labour, and crowned with blessing.

To say nothing of his work in the West of England, it is certain that his influence among the Irish was both widespread, and deep, and lasting. He was not alone in promoting the Revival in that country, but he contributed largely towards its spread, and in the North he was its leader. He presented what then was practically a new type of Religion, and by bringing Romanists and Protestants together he left a more kindly and Christian feeling in their minds towards each other than they had previously ever

known. To this day his memory is held in honour, and his name is perpetuated in different localities in Ulster. Of his work as a whole it may be said that it was on genuine Moravian lines; whilst he himself stands out as a typical representative of the Moravian spirit and share in the awakening which quickened the Churches, and tended more than anything else towards the healing of those religious and social animosities that had divided even the Protestants of Ireland one from another.

## CHAPTER VII

### THE MORAVIANS AS EDUCATIONALISTS

ALMOST every widespread religious Revival has been accompanied by a revived interest in education. Nothing so quickens the mind as the presence of the Spirit of God ; and nothing else so emphasises the duty of letting others share in the benefits of true knowledge, "the wisdom that is from above." It is thus that holy influences are preserved, and impressions deepened and fixed, which otherwise would all too soon evaporate and vanish.

Among the by-products of the great Revival of the eighteenth century it is, therefore, only natural to find a new interest in, and concern for, the young, their education generally, and especially their training in the knowledge and love of God. It was clearly realised by many of the leaders that Religious work should begin in life's earliest days, and that to save a child means more than to save a

man ; since not only have, in the latter case, many years been first wasted, but seeds have also been sown of an evil kind which it is difficult to eradicate. Hence they urged the importance of spiritual influences being brought to bear at the right end of life, its most impressionable period. We regard this principle as a commonplace nowadays, but it was not so two hundred years ago. One of the great discoveries made by the Church during the eighteenth century was that of the "child in the midst," and of the duty of Christian people towards it. And even if it cannot be said that the Sunday School system sprang directly from the Revival, there is no doubt that the Revival prepared the way for its advent, and contributed largely towards its establishment and spread in our land and among all our Churches. Long before Robert Raikes began his work among the neglected boys of Gloucester, others had been engaged in similar activities. Both Wesley and Whitefield instituted what were practically Sunday Schools ; the former started one in Georgia during his short stay in the colony. And even before them the Moravians had been active in the same direction, having been led into this fruitful field of service by an

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awakening that broke out among the children in Herrnhut in 1727. Zinzendorf welcomed and fostered it; it was something quite after his heart, for, from his own experience, he knew the intense happiness that a child can have in intercourse with the Saviour. He systematised the work by placing men and women of intelligence and sympathy at its head; and, along with the religious side, he developed the general education of the young in every other possible way. The Moravians warmly supported him by founding their own schools wherever they established themselves. This was done because it was held that, just as truly as the Church had a mission to the heathen abroad, who knew nothing of the Gospel, so had it also a mission to the young at home, to ground them in Gospel truth and train them in Gospel precepts. If the Missionary cause came first in their affections, education came second; it was very dear to their hearts. So closely was it identified with Church work that at first it was entirely free; afterwards it was charged for at a very low rate to the parents, except in the case of Ministers and Missionaries. Whether the authorities knew it or not, it is certain that in this educational activity they were following the example of their spiritual

ancestors of the old Bohemian Church. In the days of Comenius, as in the times of Zinzendorf, the level of education was raised by the efforts and the influence of the Church to which both these eminent men belonged. Looking back it is astonishing to find what Comenius accomplished in this direction almost single-handed. He had inherited from the past, and he transmitted to the following generations of Moravians as a precious legacy, that reverence for learning which has characterised them ever since, and that high standard of education which they have tried to maintain. He has been termed "the Father of the Elementary School," and he deserves the title; for his books, such as *The School of Infancy*, and the *Janua Linguarum Reserata*, i.e. "the Gate of languages unlocked," had in their day a European fame. Through him, the last Bishop of the ancient Church, the system of education, which to a large extent had characterised its schools, was first regularly formulated and then diffused far and wide. It was rational, direct, kindly, and fundamentally sound in its appeal to the mental faculties of the young, whilst it aroused their interest and stimulated their powers of observation by its lucid method of illustra-



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tion. Above all, it was definitely religious; secular education in itself would have been in their eyes no true education at all. In the elementary schools the children were taught both Latin and German, as well as instructed in the grammar of their native tongue. A high moral tone was inculcated, good manners were insisted on, and the Bible and the catechism were made the basis of it all.

Then there were also Higher Educational Establishments, corresponding to our Grammar Schools; and in these the curriculum was so well graded, and the teaching so excellent, that they attracted pupils from all quarters. During the palmy days of the Unitas, Bohemia took the lead among the nations of Europe in educational matters, and that this was mainly due to the influence of that Church is admitted by the Bohemians themselves. Count Lützow, in his *History of Bohemian Literature*, says, "With very few exceptions all the men who, during the last years of Bohemian independence, were most prominent in literature, as well as in politics, belonged to the Unitas." The effect of this training was clearly seen in the strong characters it produced, and their unwavering fidelity to the Truth in the

troublous times of war, and the yet darker days of persecution that followed. Then it was that Comenius sustained the drooping hopes of his Brethren with his indomitable courage; and with his fine generous spirit set himself to impart to others the educational experience he had himself gained, and to diffuse a knowledge of the methods which had been tried and had proved so successful in the schools of his Church. He wrote on almost every conceivable subject. In one of his books, *The Labyrinth of the World* (now to be had in Dent's "Temple Classics"), he partly anticipated the idea underlying Bunyan's *Pilgrim's Progress*, by tracing the course of a man through the world of his day, depicting its ways and doings in their naked reality, stripped of all their conventional veneer. Another of his books was entitled, *The Art of Teaching All Things to All Men*, truly an ambitious undertaking! and a noble, well-thought-out effort at dealing with every aspect and method of imparting knowledge on every known subject. Its sterling worth is proved from the fact that this also has of late years been translated into English, and has now its place among the standard books of reference on this subject.

The interest which Comenius had in

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education was cosmopolitan. He gave some of the best years of his life to improving the very defective system that then prevailed in Sweden, and wrote a whole series of school books for use in that country. With the idea of the establishment of a University that should be international and all-comprehensive in more than name, he came over to England, and here he aroused no small measure of enthusiasm for his great scheme. But it came to nothing; for the Civil War broke out just then, and the mind of the nation was for many a long year given to arms rather than to learning. He lived to see many of his fair dreams vanish into thin air; he passed away, brave indeed to the end, yet with a sense of failure upon him. But nothing can rob him of the honour of having been a pioneer in the advance of Education; nor can his work be separated from the Church to which he belonged, from which he sprang, and with which he was so closely identified. In his dignified personality, his devout spirit, and his enthusiasm for the training of the young on definitely religious principles, he embodied the Moravian contribution to the revival of learning in the seventeenth century. He left behind him no one outstanding successor in this line, but he transmitted to his

people an ingrained interest in Education, which at the renewal of the Church showed itself in the Schools they established, and the place they gave them among their activities. It became the rule among them that all candidates for the Ministry, first after the completion of their Arts course, and then also at the end of their Theological course, should engage in teaching; and, as the standard of the Moravian Colleges has always been a very high one, these men came to the work with qualifications far above the average, and with a clear sense of the responsibilities of their position. They regarded the years spent in the Schools as a part of their sacred calling; they were there not merely to instil a certain amount of learning into the minds of their pupils, but, above all, to implant in their young hearts the knowledge of God in Christ; and this largely by means of personal intercourse and influence. It was this combination of trained ability and a definitely religious purpose in the Teachers, that gave the Moravian schools a tone and an atmosphere all their own. No wonder their reputation spread. On the Continent they flourished in Germany, Switzerland, Holland, and the Baltic Provinces. In England, those at Fulneck, in Yorkshire, at Fairfield, near

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Manchester, and at Ockbrook in Derbyshire, were the best known ; whilst in Ireland, the Academy at Gracehill, County Antrim, had in its day a fame most justly deserved. It was said of it that "to have been educated at Gracehill was a passport to the best society." Some of its finest products were found among the Christian officers who, in the days of the Great Mutiny, saved India for the Empire.

As with all other Churches, the Sunday School system naturally rooted itself in the Moravian congregations ; in the Mission field everywhere the Day Schools occupy a foremost position ; whilst Boarding Schools and Colleges are still regarded as coming within the scope of the Church's responsibility ; they are carried on, not for profit, but as a part of its contribution to the spread of the Kingdom of God, and as a means of winning the young for Christ, and of training them in the ways of righteousness and in the paths of peace.

## CHAPTER VIII

### THE MORAVIANS AND FOREIGN MISSIONS

THE modern Missionary movement as a whole is usually dated from the closing years of the eighteenth century. In 1787, the first mention is made of "Missions established by the Methodist Society." In 1792, the Baptist Missionary Society came into being, mainly through the influence of Carey. Three years later the London Missionary Society was founded, on a basis broad enough to include Evangelical Churchmen as well as Non-conformists. The closing year of the century saw the inauguration of the Church Missionary Society, and also of the Religious Tract Society, which, though not working on direct Missionary lines, has done much from the very beginning to further the spread of the Gospel in heathen lands. Even more so was this the case with the British and Foreign Bible Society, "England's pride and glory," which in 1804, commenced its beneficent career of

circulating the Word of God without note or comment among all the nations; and has ever since been the handmaid and helper of every existing Missionary Society.

That all these agencies were the result of the Revival cannot be questioned; the leaders in almost every case had come under its influence directly or indirectly; many of them were a part of its fruit. Under the strong constraining love of Christ they felt impelled to think of others, less favoured than themselves. Their Master's words rang in their ears: "Go ye into all the World"; they realised that they were "put in trust with the Gospel," and in the spirit of loyal and willing obedience they began to see how best they might discharge their trusteeship. Such was the origin of the first effort of Protestantism, on any large organised scale, to evangelise the world. The question has often been asked, why was it so long delayed? How, till nearly three hundred years after the Reformation, did not the thought, and the duty, of carrying the Gospel "to every creature" take hold of the mind and the heart of the Reformed Churches? It certainly is strange to find that this was the case, and it is not easy to understand how two such eminent men, such earnest Bible students as



Luther and Calvin, were indifferent, if not actually opposed, to any efforts in this direction. The explanation may, in part at any rate, be found in the fact that the Protestant Churches, especially on the Continent, were then, even more so than now, political bodies, *i.e.* they were so closely connected with the State, in their respective countries, as to form practically a part of the Government; and thus their hands were tied and their interests narrowed. It needed a Church entirely free from all such ties to pave the way, and to set the example in world-wide evangelisation. Professor Seeley, in his *Expansion of England*, says that one main reason why we English, as a people, surpassed all others in the race for Colonisation and the formation of a World-Empire, was that, "England was the one nation that was least hampered by the Old World." The same principle applied ecclesiastically to the Moravian Church after its resuscitation in 1722. It stood there unfettered by any State ties, unembarrassed by any political complications. Its members were, to a large extent, fitted for the hardships inseparable from pioneer work; many of them had been already through the testing fires, for over fifty of the early settlers in Herrnhut had suffered imprisonment in



Bohemia for the Truth's sake. The little community there experienced a memorable outpouring of the Holy Spirit (August 13, 1727) at their gathering around the Lord's Table (to which reference has already been made), when those who, in points of Doctrine had had sharp contentions, were brought to see eye to eye, and those who had been estranged were reconciled, and all alike were welded and fused into one body. That this was no mere passing phase of emotion was soon made evident. The following years were times of continuous Revival, under the influence and impulse of which the Brethren began evangelistic work in the immediate neighbourhood ; then they went further afield, itinerating through Silesia, Moravia, and Hungary, as well as in Bohemia ; and after that, in the Providence of God, the circle widened still more till it included, within a brief period, every continent, except Australia, and extended literally to "the uttermost parts of the earth." It is a marvellous story, in the telling of which by one who knows and loves it, restraint is almost the first necessity, lest one should seem to exaggerate.

Moravian Missions date, not from the end of the eighteenth century, but from the year 1732, a time when, it must be remembered, that

not merely in one Church or another, but throughout all the Churches of Europe, the idea prevailed that "work among the heathen was neither necessary nor proper." In order to dispel this wrong view, and to make the Church as a whole realise the glory of her calling, as the Herald of Salvation to all mankind, the Lord in His wisdom made use of the smallest and weakest of all its branches; and sent its representatives to just that one part of the world where all the great Powers of the day came most closely into touch with each other. England, France, Spain, Holland, Denmark, all had at this time their own colonies in the West Indies; slavery existed in all of them, and the condition of the enslaved blacks was everywhere unspeakably miserable, and the treatment they received pitiless and inhuman. Their improvement in morals or education was not even attempted; no provision was made for them religiously, they were regarded as mere chattels, entirely outside the pale of Salvation.

Count Zinzendorf met one of them, named Anthony, in Copenhagen, and was deeply impressed by what he heard from him about the state of things among the Negroes in St. Thomas. He obtained permission to bring Anthony to Herrnhut, and there he

let him tell his own tale to the congregation. It touched the hearts of two young men, Leonard Dober and Tobias Leopold; in it they recognised a Divine call addressed to each of them personally; and they found no rest till, in response to the challenge, "Who will go for us?" they each, unknown to the other, gave the answer of Isaiah, "Here am I, send me." After much private prayer they offered themselves very diffidently for the work of carrying the Gospel to the black slaves across the ocean. The situation was so entirely new, so surrounded with perplexities, that the matter was referred "to the lot," which decided that one of the two was to go. And forthwith, undeterred by the statement that in order to reach the slaves it might be necessary for him to become a slave himself, and willing to submit even to this for Christ's sake, Dober set off one autumn morning, with David Nitschman as his companion; and on foot they covered the six hundred miles which lay between Herrnhut and the nearest vessel trading with the West Indies. They had no organised Society behind them; they met with nothing but discouragement on the way; they were utterly unconscious of the greatness of their enterprise, and little dreamed that they were

the pioneers of the coming Protestant Missionary movement, which was to spread, and grow, and develop so splendidly from this small beginning. For forty-four years these Missions in the West Indies were carried on by the Moravians all alone. At home the Churches argued, with much solemn seriousness, whether it was possible for the Gospel to uplift the negro race, and decided it was not. And, meanwhile, out yonder the Brethren were instructing these very people in the faith of Jesus; were seeing them being changed into "new creatures;" and were causing them, even in their bondage, to enjoy soul-liberty in Christ; so that despite their chains, they could from the heart sing the glories of the great Deliverer, No wonder Zinzendorf was filled with astonishment when, in 1739, he visited the West Indies. "St. Thomas," he wrote home, "is a greater marvel than Herrnhut." From one island to another the good work spread, till, by the time it was taken up by other Churches, more than thirteen thousand of these poor black heathen had been baptised on profession of faith.

In order to realise the actual situation it must be remembered that up to this time, whilst individuals had again and again gone

out with the Everlasting Gospel to the dark places of the earth, and whilst they had been helped and supported by certain religious Societies, and even by Trading Companies, no single section of the Protestant Church as such had taken up the work as a part of its Divinely-appointed programme. Missionary meetings were unknown; Missionary magazines did not exist; there was no general interest in the heathen, and no idea of any religious duty in regard to them laid by the Lord of all upon His people. An eminent preacher of that day closed his sermon on Ascension Day with these lines—

“In former days ’twas rightly said,  
‘Go forth to every land :’  
But now, where God hath cast your lot,  
There shall you ever stand.”

One would like to know where he got his authority for this statement. Certainly not from the New Testament.

It was the Moravians to whom it was first given to realise that this was not merely an individual, but essentially a Church matter; and to act upon the conviction wrought in their hearts by the Spirit of God. And because of this they must be regarded as leaders in the Missionary Revival. They identified themselves as a Church so closely

with this work that it became with them a cardinal principle that "to be a Moravian and to further Foreign Missions are identical;" or to put it into official language: "The *Unitas Fratrum* and Missions are inseparably connected. There is no Moravian Church without a Mission to the heathen; nor a Mission of the Moravians which is not the affair of the Church as such." They formed no Missionary Society—they have none to-day—because the entire Church is the Society; and the one Board on which the three provinces, Germany, England and America, are represented, is that which controls the Missions.

It was in 1732 that these ideas began to shape themselves and to germinate. Here was quite "a new thing" which the Lord had created for the accomplishment of His purposes, and for the encouragement of His people. The first Mission to St. Thomas was quickly followed by others. In the next year, 1733, three young men sailed away to Greenland, and settled on that stern Arctic coast, which Drake had rightly named "The Land of Desolation." A pious Danish Pastor, Hans Egede, had been there previously, endeavouring to win the Eskimos for Christ; but eventually he returned without a single convert. For five long years it was the same

with the Moravian Brethren ; no hopeful sign appeared, till at last the reading of the story of Gethsemane (St. Matt. xxvi. 37, 38) touched the heart of Kayarnak, and he became the firstfruit of a glorious harvest gathered in among the fierce Northern snows and storms. It might have been thought that two such undertakings as those to the West Indies and in Greenland, would have been enough for the energies of the little community at Herrnhut. But this was far from being the case, for in quick succession Missionaries were sent to Surinam, in South America ; to the Guinea Coast ; to the Cape ; and to the North American Indians. And thus, as Dr. Warneck says in his *History of Protestant Missions*, "This small Church in twenty years called into being more Missions than the whole Evangelical Church had done in two centuries."

The history of the work among the North American Indians is a story full of tragedy and triumph. It surely was a strange adventure when from the heart of Germany men went forth, across the Atlantic, far into the primæval forests and over the rolling prairies for the purpose of evangelising the fiercest and most cruel people then known. There were wonderful scenes connected with it,



when Missionaries like Heckewalder and Zeisberger, took their lives in their hands and faced the Delawares and Mohicans, and round their camp-fires preached Christ crucified in the power of the Holy Ghost ; till those dull minds awoke to the love of God, and those hard hearts were broken, and from eyes that had never wept the tears streamed down ; and many yielded themselves to the Lord Who had redeemed and claimed them. It is pathetic, nowadays, to see a version of the New Testament in a language that has wholly passed out of use, because the people who once spoke it have been swept off the face of the earth. This is the case with some of these North American tribes ; had the Gospel not reached them when it did through these early Evangelists it would have been too late for them altogether.

The story of the Mission to the Hottentots at the Cape is equally touching, though in another way. Among the colonists there were numbers of Huguenots, who had left their own country to obtain religious liberty, and the Gospel privileges they valued so highly ; and mixed with them were Protestant Dutchmen, well-versed in the Scriptures. Yet they had done very little for the natives in the way of education, or civilisation,



or religion. But they had hunted and shot them down by hundreds ; they had enslaved multitudes, and sold and sent them to India by shiploads. The whole native race was in a deplorable condition, with no prospect of any improvement ; for, though all this was well-known at home, it aroused no concern till it reached Herrnhut. Then forthwith a young man, named George Schmidt, volunteered to go out single-handed to them ; and with the blessing of the Church he was sent, as it were, into the great unknown. He found that the reports of their state and treatment were not in the least exaggerated. But what could one man do for, and among, so many ? He had but the one remedy, viz. the Holy Gospel ; but in its power he had implicit faith, which refused to be shaken by difficulties and discouragements. His efforts aroused, first of all, general amusement in the Colony, and then general opposition. This kind of work was felt to be a rebuke to the attitude of the Church and Government alike. Endless hindrances were put in its way ; but undeterred by them all Schmidt worked quietly on, gained the confidence of the people, and after five years he had the joy of baptising the first Hottentots into the

Christian Faith. This brought matters to a head. The clergy were soon up in arms; they declared it was an irregular act; he was not properly ordained, and was therefore unauthorised to administer baptism. They complained to the Government, and when Schmidt went to Holland to fight his own case he was refused permission to return. There was no valid ground of objection, it was merely because he was carrying out the orders of Him Whom, professedly, his opponents also served and followed! This action shows, perhaps, as clearly as any could do the attitude of nominally Christian Governments towards Missions in those days. Distressed in heart and mind, sorrowing like the Apostle of old that "he should see their faces no more," Schmidt parted with the fifty native converts and the congregation of some forty whites who had been won for Christ through his ministry.

It was half a century before the Moravians were allowed to take up the work there again; but when they did so, they found that Schmidt's teaching had left its mark, and that his name was still held in reverence among the people. As for the man himself, that brave young pioneer, he died, just like Livingstone a century later, on his knees.

So they both were found, dead ; and in each case they were surely praying with their last breath for Africa, the land of Ham, the Continent of the Curse ; and the prayers of both have been, and are being, abundantly answered.

Special mention is made of these early Mission fields, and attention specially invited to them, because it was thus that the first evidence was furnished to the Church at large of the possibility of raising low, aboriginal, and enslaved races to a higher level ; and this not by the ordinary resources of civilization, but solely by the power of the Gospel of the grace of God. Such a possibility was then confidently denied by many, and doubted by far more. But here was proof positive to the contrary ; unimagined results effected, humanly speaking, by means of "unlearned and ignorant men." For, as a rule, these early Moravian Missionaries belonged to this category ; they had had no special training ; they sprang mainly from the working classes. There were, of course, exceptions,—a number of theological students ; also some doctors, who combined their professional experience and knowledge with their preaching, and thus became the pioneers of Medical Missions long before the very name was

invented. It was their whole-hearted consecration and devotion that carried all these men through the greatest difficulties. In simple faith and obedience to what they believed to be the call of God, they attempted the seemingly impossible; and found that the day of miracles was not yet past. The springtide of the Church's first love made itself felt everywhere, and nearly every member shared in it.

If one may touch on the weak features of their work, it would be to regret the fact that, for fear of what were termed "national conversions," they did not attempt the application of Christian principles to the ways and standards of the nations as such. They confined themselves almost entirely to the individual. This was due in part no doubt to a horror of the indiscriminate baptisms of the Romish Church, which produced a type of nominal Christianity that was largely still pagan; it was due also to the mental limitations of the Missionaries themselves, most of whom had been so largely influenced by the narrow views of the Pietists, that their range of vision did not extend very far. At the same time it must be remembered that they had to feel their way with very few lines of guidance, and without the experience of others

to help them. In such pioneer work it was scarcely to be wondered at that they worked on the "one by one" method, and failed to see the wider bearing of their message upon the community at large; nor can we blame them for organising their converts into a system which was made to conform as closely as possible to the pattern of the Church at home, for this was the only standard they were acquainted with. The results, however, were a lack of independence among the native Christians, since they were kept too much in leading-strings; a failure to produce any distinctive type of Christianity, which accorded with the genius of different races; and a lack of workers among the converts on any large scale. All these defects have long since been remedied; and not the least service rendered by the Moravians to the Missionary cause as a whole, is to be found in the information others gained from their methods. They had of necessity to make experiments; those who took up the work later on entered into, and reaped, the benefit of their experience, learning from them both what to do, and what to avoid.

For sixty years the Moravian Church stood practically alone in the field of heathendom; and when its numerical smallness and the

absence of wealth among its members are taken into account, the extent of its efforts and achievements during this period is truly astonishing. In addition to the parts already referred to, its Missionaries were then to be found at Tranquebar in India, and on the Nicobar Islands, lying off its coast; in Labrador; in Jamaica and Antigua; at Constantinople and in Eastern Persia; among the Calmucks on the Russian steppes, and among the Copts in Egypt. Efforts were also made to reach, and to minister to, the Christian slaves in Algiers; as well as to win the Jews to the faith of Jesus. This latter work had long been very dear to Zinzendorf, at whose suggestion a special petition for God's "Ancient Covenant people Israel" was inserted in the Church Litany, where it stands to this day.

When at the close of the century the mind of Christendom generally was turned to the claims of the heathen world, it came upon many as a complete surprise to discover how long the Moravian Church had already been engaged in the work, and what great things the Lord had done through its instrumentality. The kindling and the diffusion of the Missionary spirit here in England can in many cases be traced back directly to the

reading of its Missionary literature. The earliest of all our English magazines dealing with this subject is that entitled, *Periodical Accounts relating to the Moravian Missions*. It dates from the year 1790, when only one of the great Missionary Societies of to-day had as yet come into being. William Carey had studied its pages; his soul was fired thereby, and some copies of it were in his hands when he addressed his Baptist Brethren at Kettering: "See what the Moravians have done! Cannot we follow their example, and in obedience to our Heavenly Master go out into the world, and preach the Gospel to the heathen?"

These same *Periodical Accounts* played no small part in the steps that preceded the launching of the London Missionary Society; and after it was launched, it was to the Moravians that its leaders addressed themselves for counsel and guidance. And so it was on the Continent, especially in Germany and Switzerland, where some of the best-known and most active Missionary Societies owe their origin largely to Moravian influence and inspiration. Thus the one talent, which had been committed to this little Church, and faithfully used by her, increased in the using; and the reflex blessing of the work enriched



not only the workers themselves and the community to which they belonged, but it reached and affected others also outside their ranks. A very beautiful result followed. In addition to the "Society for the Furtherance of the Gospel," founded in 1741, and reorganised in 1766, which undertook the financial responsibility of the Mission to Labrador, a new Society was established in 1817, "The London Association in Aid of Moravian Missions." Its founders were mainly members of the Church of England, though some prominent Nonconformists were also among them. Its supporters were gathered from all denominations, and its object was singularly unselfish. It is thus expressed in the first annual report: "To excite the attention of Christians of every denomination to labours so valuable, standing so much in need of support (*i.e.* the Moravian Missions); and to gather contributions on their behalf." The immediate cause was the devastation, and the losses, which had fallen on the congregations on the Continent during the Napoleonic Wars, as well as a heavy deficiency which threatened to paralyse the foreign work. It was to meet the financial stress, that these broad-minded men banded themselves together in a noble spirit of inter-denominational



brotherhood, and formed this Association, which furnishes a unique instance of help given to one Church by members of other Churches. In the first year a sum of £1000 was raised; and since then, for now nearly a century, the same generous liberality has been shown continuously, rising in some years to £17,000; an annual contribution without which the wonderful extension of the work would have been impossible. Much of the credit of this is due to the indefatigable labours of a succession of devoted and able secretaries, and the support of a willing committee.

With the coming of the nineteenth century the situation began to change. The age of Missions was dawning; no longer did the Moravians find themselves standing alone in the fighting line abroad. If hitherto they had, as a Church, held the position of leadership in the Missionary enterprise, they now gladly surrendered, or shared, it with others; they hailed with joy the steadily rising tide of interest which meant so much for the spread of the Redeemer's Kingdom. As the facilities for travel increased and the most distant lands became accessible, and the iron gates of opposition were one after another made to open, the Missionary work of the

Moravians expanded more and more, till it assumed proportions, relative to the home Church, such as are found nowhere else. When, at the Edinburgh World's Missionary Conference, they were mentioned, the statement sounded so staggeringly strange as to suggest that a mistake had been made. But it was not so ; as a matter of fact, the membership abroad outnumbered that at home by three to one. The proportion of Missionaries to members is about one in sixty ; whilst in the Protestant Churches at large it is nearer one in five thousand ; and the standard of giving to Missions is, proportionately, unequalled anywhere else. These are the words of Dr. Mott on this subject : " If members of Protestant Churches in Great Britain and America gave in like proportion, then Missionary contributions would aggregate over £12,000,000 per annum, or a fourfold increase. And if they went out as Missionaries in corresponding numbers, we should have a force of nearly four hundred thousand foreign workers, which is vastly more than the number of Missionaries estimated as necessary to achieve the evangelisation of the world."

There are two other points in which it has been the God-given privilege of the Moravians

to take the lead within comparatively modern times. First, in the work among, and on behalf of, Lepers, those poor outcasts whose disease is so loathsome as well as incurable, and whose sufferings are so terrible. The first Protestant hospital opened for them was in South Africa, at a place completely shut off by nature from the surrounding country, and known as Hemel en Aarde. Here and at Robben Island, for long years, Moravian Missionaries ministered to the bodily and spiritual needs of successive generations of patients; till after forty-five years the work was, by order of government, transferred to Anglican hands. But forthwith another Leper Home was opened, under Moravian care, outside the Jaffa Gate, at Jerusalem, to be replaced before long by a much larger one, off the main road to Bethlehem. It is the only one of its kind in the Holy Land, under the charge of the only Protestant Church which, since the days of our Lord, has systematically cared for the Lepers; and, with a full knowledge of the risk of infection, has through its Deaconesses, dressed their dreadful sores, soothed their pains, and pointed them to Him Who of old had compassion on the outcasts, and healed them with His touch.

Then, again, it has been left to the Moravians to be one party in quite a new method of Missionary work, which has in itself untold possibilities of good, and which may be the means of greatly increased efficiency. It is well known that in many parts abroad there has been a sad waste of energy owing to the overlapping of different Societies within the same area, and the establishment of various Protestant Churches, with which we here at home are familiar enough, but which sadly confuse the minds of the natives. Hence the appeal that comes from the Mission field for the promotion of a larger measure of comity, joint-action, and co-operation. It is one of the crying needs of our day; it will probably be one of the bright features of the future; and the most complete instance of its possibility, and its effectiveness, is 'furnished by the Mission to the Aborigines of North Queensland, which is a joint undertaking of the Moravians and the Federated Presbyterian Churches of Australia. The former supply the staff of Head Missionaries, whilst the latter provide most of the money; and thus instead of two weak Missions there is one strong one; and where two Churches are thus found working together in unity there "the Lord commands the blessing;" and a

race that, according to many authorities, was altogether beyond the pale of civilisation and Christianity ("a doomed race," Anthony Trollope called them) has been uplifted and regenerated, gathered into orderly communities in their own villages, where churches and schools may be seen, and the Gospel is preached, and its precepts are practised.

This Mission is one of the examples of the fact that, as many explorers and travellers have noticed, it is in some of the most out-of-the-way parts of the earth, and among some of its most neglected and depraved people that the Missionary work of the Moravians is carried on. The world's leavings seem to have been entrusted to their care; and right gladly have they accepted the sacred charge, taking the lowest types of humanity to their hearts and cherishing them for Christ's sake. And everywhere they have found that His promises have not failed. In His name, like the Apostles of old, "they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." Everywhere "the preaching of the Cross" has proved itself to be "the power of God," the Divine dynamic for man's salvation. Everywhere the darkness has yielded to the light, and it has been seen

that "where sin abounded, grace did much more abound."

Here this brief outline of a striking History may fittingly close. The outstanding fact of it all is this, that again and again it has pleased the Lord in His wisdom and for the accomplishment of His purposes, to make use of the Moravian Church, by assigning to it a position of leadership in certain memorable religious movements.

It was the Herald Church of the greatest European Revival ever known, having been a Reformed Church sixty years before the Reformation.

It was one of the sources of the Evangelical Revival here in England, and no small factor in its spread.

It led the way in the Missionary Revival, having, as a Church, been engaged in evangelising the heathen more than half a century before the rest of Protestantism.

In the Educational movement it did pioneer work, both from the religious side, and also as a part of the Revival of learning.

It published the first Protestant Hymn Book in Europe, both in Bohemian and German ; it issued here in England, in 1754, what Dr. Gregory, in his *Hymn Book of the*

*Modern Church*, has described as "the earliest great Catholic collection with which I am acquainted, which deserves a place beside Palgrave's *Treasury of Sacred Song*."

These are facts not to be overlooked or forgotten, since they illustrate the ways of the Lord in His sovereign wisdom ; and prove how in His hands an instrument, weak in itself, may become marvellously effective.

"The world has yet to see what God can do with a fully consecrated man," said Moody. Something of what He has done through a consecrated Church may be learnt from the story of the Moravians ; and even though that consecration has fallen far short of its ideal, yet the fruit remains to the glory of Him Who rewards in grace, and not according to merit.





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